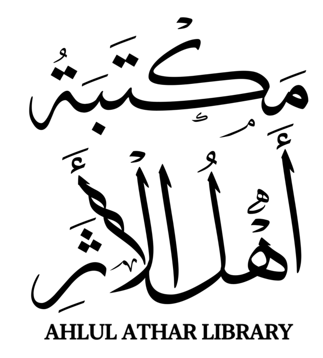


Ijma’ Ahl As-Sunnah an Allah Ta’ala ‘ala Al-‘Arsh

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May Allah reward and forgive him



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Introduction



In the Name of Allah, the Most Merciful, the Most Beneficent. And may the peace and blessings of Allah be upon Allah's Messenger Muhammad and upon his family, his companions and those who follow them in goodness until the Day of Resurrection.

To proceed:

The methodology of this book

The title can be translated as "The consensus of Ahl As-Sunnah that Allah, the exalted, is above His Throne". The belief in Allah being above all of the creation has over thousands of evidences in the Quran and Sunnah. And the scholars throughout all time have agreed upon that Allah is above the seven heavens, above the Throne and separate from the creation. Additionally, the scholars have stated that the Muslims are agreed upon this, and they have spoken the truth. Throughout this book are scholars transmitting consensus regarding it. By doing this we prove that Ahl As-Sunnah has unanimously affirmed Allah being above His creation. The quotes vary from the Salaf's time, all the way to 671 after Hijrah. I stopped a little before Ibn Taymiyyah's time due to prolongation, and the early scholars are, of course, the most important. The quotes are ordered based upon that scholar's death and the source among others things will be in the footnotes. To make it clear; Some of the books used will have 'Adel Al-Hamdan's Tahqiq (version).[1]

Brief history

Know - may Allah have mercy on you - that the Muslims were unanimously agreed on this, until people started to adopt Kalam (theological rhetoric) and spoke about Islam without knowledge. Then they went to ignorant people with good-looking statements on the outside, but if you were to examine, it was ugly Kufr. Among this movement's main leaders are Jahm ibn Sawfan, 'Amr ibn 'Ubayd, Bishr Al-Marisi and many others.

[1] The books specifically are Imam Ahmad's Ar-Rad 'ala al-Zanadiqah wa Al-Jahmiyyah, Kitab As-Sunnah by Abdullah ibn Ahmad, Sharh 'Usul itiqad by Lalaka'i, Kitab As-Sunnah by Harb Al-Kirmani, Al-Ibanah Al-Kubra by Ibn Battah and Kitab Ash-Shari'ah by Al-Ajurri.

قال الإمام أحمد: وتأوّل القرآن على غير تأويله، وكذب بأحاديث رسول الله ، وزعم أن من وصف من الله شيئًا مما وصف به نفسه في كتابه أو حدَّث عنه رسوله كان كافرا، وكان من المشبهة. فاضل بكلامه بشرًا كثيرًا، وتبعه على قوله رجال من أصحاب أبي حنيفة، وأصحاب عمرو بن عُبيد بالبصرة، ووضع دين الجهمية.

Al-Imam Ahmad (رحمه الله) said: "He (Jahm ibn Sawfan) interpreted the Quran in opposition to its (real) interpretation, and he rejected the Hadiths of the Messenger of Allah (صلى الله عليه وسلم). He claimed that whoever described Allah with what He has described Himself with in His Book, or what His Messenger has narrated from Him is a kafir (disbeliever) and from the Mushabbihah.[2] And by his words he misguided many people. Some of the companions of Abu Hanifah followed him in his opinion, and (also from) the companions of 'Amr ibn 'Ubayd in Basrah, and the religion of the Jahmiyyah[3] was born."[4]

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[2] Someone who likens Allah to the creation.

قال إسحاق بن إبراهيم: إنما يكون التشبيه إذا قال: يد كيد أو مثل يد، أو سمع كسمع أو مثل سمع، فإذا قال سمع كسمع أو مثل سمع فهذا التشبيه. وأما إذا قال كما قال الله تعالى: يد وسمع وبصر، ولا يقول كيف ولا يقول مثل سمع ولا كسمع، فهذا لا يكون تشبيها، وهو كما قال الله تعالى في كتابه: ﴿ليس كمثله شيء وهو السميع البصير﴾.

Ishaq Ibn Ibrahim (رحمه الله) [d.243H] said: "Rather, likening Allah to His creation is saying that He has a hand like their hand, or hearing like their hearing. If someone says that Allah has hearing like their hearing, this is likening Him to His creation. But if he says, as Allah, may He be exalted, said: A hand, hearing, sight—without discussing how or saying it is like their (attributes), this is not likening Him to His creation; rather it is as Allah, may He be exalted, says in His Book: "There is nothing like unto Him, and He is the All-Hearing, the Seeing" [Quran 42:11]." [As-Sunan At-Tirmidhi (2/43)]

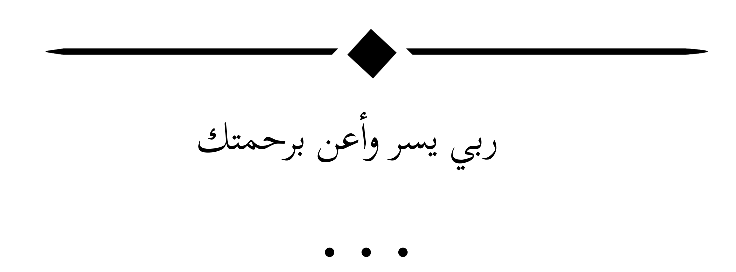
[3] There are 2 types of Jahmiyyah and they are:

1. The original group who negated all attributes of Allah;
2. And those who negate attributes of Allah.

[4] Kitab As-Sunnah of Khallal (2/408)

In short; The Salaf As-Salih[5] warned against them and refuted them. Then the misguidance of the Jahmiyyah was known to the people, thus they improvised and hid their beliefs, making their statements seem as the Sunnah but in reality it wasn't. This formed into the Asha'irah,[6] who are today's Jahmiyyah.

Ibn Al-Qayyim (رحمه الله) said: "Rather that which is between the Ahl Al-Hadith (people of Hadith) and Jahmiyyah as war, is greater than what is between the soldiers of disbelief and the soldiers of Islam."[7]



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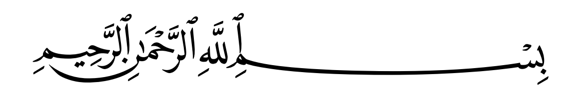
[5] They are the first 3 generations and they are the best of Muslims.

Al-Bukhari (3651) and Muslim (2533) narrated from 'Abdullah ibn Mas'ud (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "The best of people are my generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony."

Al-Imam Al-Awza'i [d.157H] (رحمه الله) said:
"Stick firmly to the narrations of the Salaf (the Pious Predecessors) even if people reject you. And beware of the opinions of men even if they adorn it for you with beautiful speech, indeed the affair will become clear (for others), while you are upon a straight path regarding it." [Sharaf Ashab Al-Hadith (nr. 6)]

[6] The Asha'irah say Allah is above the Throne, but what they mean is that it's in status. They say the Quran is uncreated, but what they mean is that there are 2 Qurans. The one revealed to the Muslims is created but there's another uncreated Quran. They say Allah spoke to Musa, but what they mean is by created speech. And many of their statements are like this, they disguise it with the Sunnah but what they mean is kufr.

[7] Ijtima' Al-Juyush Al-Islamiyyah (pg. 372)



Refuting an Ashari doubt:

Asha'irah have claimed that the texts throughout the Quran, Sunnah and the Salaf which is stated: "Allah is above the Throne" they said it's by status. Then why would they (the texts) say this so many times? It's self explanatory that Allah is better than the Throne and no one doubted that. Moreover the Jahmiyyah didn't deny that Allah is better than the Throne, rather they denied He was above it. This is why Salaf heavily rebuked the Jahmiyyah saying they denied Allah being above the Heavens.[8] Ibn 'Abd Al-'Aziz greatly summarized the response to the Asha'irah.

Ibn 'Abd Al-'Aziz [731-792H] (رحمه الله) said:
"And some interpret "above (fawq)" to mean superior to His servants and better than them, and that He is better than the Throne and superior to it, as it is said: "The prince is above the minister," and "the dinar is above the dirham." This is something that sound minds reject and healthy hearts detest!

For the statement that Allah is better than His servants, and better than His Throne, is similar to saying: "Ice is cold and fire is hot," "the sun is brighter than a lamp," "the sky is higher than the roof of the house," "the mountain is heavier than a pebble," "the Messenger of Allah is superior to the Jews," and "the sky is above the earth!!"

There is no glorification, reverence, or praise in that, but rather it is among the most base, contemptible, and despicable speech! How can it be fitting for the speech of Allah, which, if all humans and jinn were to gather to produce the like of it, they would not be able to, even if they supported one another?! Rather, it is diminishing, as it is said in the example:

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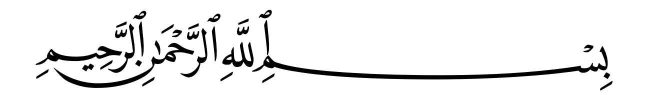
[8] There are many quotes from the Salaf of it. Like the Narration:
'Amr ibn Al-'Abbas said: I heard 'Abd Ar-Rahman ibn Mahdi [135-198H] (رحمه الله) saying, and he mentioned the Jahmiyyah, and said: "I see that they should be presented with the sword." He ('Amr) said: And I heard 'Abd Ar-Rahman ibn Mahdi, and it was said to him: "The Jahmiyyah say that the Quran is created." So he said: "Verily the Jahmiyyah did not take this as an end-goal. Rather, they [also] intended to deny that Ar-Rahman (the Most Merciful) rose (Istawa) over the Throne, and they [also] intended to deny that Allah, the Exalted, spoke to Musa. And Allah, the Exalted, said: "And Allah spoke to Musa directly" [Quran 4:164]. And they [also] intended to deny that the Quran is the speech of Allah, the Exalted. I see that they should be asked to repent, and if they repent, [it is accepted]; otherwise, their necks should be struck." [Al-Asma wa As-Sifat, page 652-653]

Ibn Taymiyyah said: "Abdullah ibn Ahmad ibn Hanbal and others narrated with established Asanid (pl. isnad)." [Majmu Al-Fatawa 5/184]
Adh-Dhahabi said: "It's transmitted with more than one Sahih Isnad." [Kitab Al-'Uluw, page 159]
Ibn Al-Qayyim said: "It was narrated with more than one Sahih Isnad from him." [Ijtima' Al-Juyush Al-Islamiyyah, page 329]

“Have you not seen that the sword diminishes in its status when it is said that the sword is more valuable than the staff?”

And if someone were to say: “The essence is above the onion skin and the fish scales,” the wise would laugh at him because of the vast difference between them. For the difference between the Creator and the created is greater and much greater, unlike when it implies an argument against a fallacy, as in the statement of Prophet Yusuf, peace be upon him: “Those you serve besides Him are nothing but names you and your ancestors have fabricated, for which Allah has sent down no authority: judgment rests with Allah alone: He has commanded that you worship none but Him: this is the right way of life, but most people do not understand.” [Quran 12:40] And His saying: “And is Allah not best aware of what they ascribe to Him?” [Quran 39:64], “Allah is the best and most enduring.” [Quran 20:73][9]

[9] Sharh Al-Aqidah At-Tahawiyyah (pg. 267-268)



<u>Scholars transmitting consensus that Allah is above the Throne:</u>

'Abd Ar-Rahman Al-Awza'i [88-157H]

١ - قال الإمام الأوزاعي: كنا والتابعون متوافرون نقول: إن الله تعالى ذكره فوق عرشه، ونؤمن بما وردت السنة به من صفاته جل وعلا.

1 - Al-Imam Al-Awza'i (رحمه الله) said:
"We and all of the Tabi'in[10] used to say that Allah, Exalted be His mention, is above His Throne and we believe in that which is present in the Sunnah regarding his attributes, the Majestic and most High."[11]

Muhammad ibn Idris Ash-Shafi'i [150-204H]

٢ - قال الشافعي رحمه الله: القول في السنة التي أنا عليها، ورأيت أصحابنا عليها أهل الحديث الذين رأيتهم وأخذت عنهم، مثل سفيان ومالك وغيرهما: الإقرار بشهادة أن لا إله إلا الله، وأن محمدا رسول الله، وأن الله تعالى على عرشه في سمائه، يقرب من خلقه كيف شاء، وأن الله تعالى ينزل إلى سماء الدنيا كيف شاء.

2 - Imam Ash-Shafi'i (رحمه الله) said:
"The statement concerning the Sunnah which I am upon, and which I have seen our companions, Ahl Al-Hadith, to be upon, those whom I have seen and learned from, such as Sufyan[107-198H], Malik [93-179H], and others; is that the testimony that there is no deity worthy of worship besides Allah, and that Muhammad is the Messenger of Allah (صلى الله عليه وسلم). That Allah the Exalted is above His Throne, above His heavens, he draws close to His creation however He wills, and that Allah the Exalted descends to the lowest heaven however He wills."[12]

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[10] They are the second generation of Muslims and are a part of the righteous Salaf.

[11] Al-Asma' Wa As-Sifat of Al-Bayhaqi (pg. 1028)

Ibn Al-Qayyim said: "Al-Bayhaqi narrated with a Sahih isnad to Al-Awza'i." [Ijtima Al-Juyush Al-Islamiyyah, pg. 186]

Ibn Taymiyyah said: "Abu Bakr Al-Bayhaqi narrated in the book Al-Asma' Wa As-Sifat with a Sahih Isnad from Al-Awza'i." [Bayan Talbis Al-Jahmiyyah 1/207]

[12] Ijtima' Al-Juyush Al-Islamiyyah (pg. 240)

Yazid ibn Harun [118-206H]

٣ - قال شاذ بن يحيى، سمعت يزيد بن هارون، وقيل، له: من الجهمية؟ فقال: من زعم أن الرحمن على العرش استوى على خلاف ما يقر في قلوب العامة فهو جهمي.

3 - Yazid ibn Harun (رحمه الله) when it was said to him:
"Who are the Jahmiyyah?" So he said: "Whoever claims that The Most Merciful rose (Istawa) above the Throne [Quran 20:5] is (interpreted) contrary to what is established in the heart of the general public is a Jahmi."[13]

Sa'id ibn 'Amr [122-208H]

٤ - قال سعيد بن عامر: "الجهمية أشر قولا من اليهود والنصارى، قد اجتمعت اليهود والنصارى، وأهل الأديان أن الله تبارك وتعالى على العرش، وقالوا هم: ليس على العرش شيء."

4 - Sa'id ibn 'Amr (رحمه الله) said:
"The Jahmiyyah are worse in speech than the Jews and Christians; the Jews, Christians, and people of other religions have agreed that Allah is above the Throne, while the Jahmiyyah say, 'There is nothing above the Throne.'"[14]

Al-Qa'nab [131-221H][15]

٥ - قال بنان بن أحمد: كنا عند القعنبي رحمه الله فسمع رجلا من الجهمية يقول ﴿الرحمن على العرش استوى﴾ استولى. فقال القعنبي: "من لا يوقن أن الرحمن على العرش استوى كما تقر في قلوب العامة فهو جهمي."

5 - Banan ibn Ahmad said:
"We were in the presence of Al-Qa'nab - may Allah have mercy on him - when a man from the Jahmiyah said, "Ar-Rahman rose (Istawa) over the Throne" [Quran 20:5] He (the Jahmi) said: "Istawla (He conquered it)"[16] Al-Qa'nabi then said, "Whoever does not affirm

[13] Kitab as-Sunnah (pg. 47), Khalq Af'al Al-'Ibad (2/34), Masa'il Imam Ahmad (pg. 360) and Al-Ibanah Al-Kubra (2/455)
[14] Khalq Af'al Al-'Ibad (2/17)
[15] He is from the companions of Imam Malik and he is the Shaykh of Muslim and Al-Bukhari.
[16] Dawud ibn 'Ali said: We were at Ibn Al-A'rabi [151-231H], and a man came up to him and said: "O Abu 'Abdullah, what is the meaning of Allah's saying: "Ar-Rahman rose (Istawa) over the Throne" [Quran 20:5]? He [Ibn Al-A'rabi] said: "He is above His Throne as He informed." So the man said: "It is not like that, It means: Istawla (conquered or took over)." Ibn Al-A'rabi replied: =

that Ar-Rahman rose (Istawa) over the Throne, just as it is believed in the hearts of the general public, is a Jahmi."[17]

Hammad ibn Hanad Al-Boshanji [d.230H]

٦ - قال حماد بن هناد البوشنجي: "هذا ما رأينا عليه أهل الأمصار وما دلت عليه مذاهبهم فيه, وإيضاح منهاج العلماء وصفة السنة وأهلها أن الله فوق السماء السابعة على عرشه بائن من خلقه وعلمه وسلطانه وقدرته بكل مكان"

6 - Hamad ibn Hanad Al-Boshanji (رحمه الله) said:
"This is what we have seen of people of the lands and what they have shown in their beliefs, and the clarity of the methodology of the scholars, and the characteristics of the Sunnah and its people; is that Allah is above the seven heavens over His Throne, separate from His creation and His knowledge, sovereignty, and power is in every place."[18]

Ali ibn Al-Madini [161-234H]

٧ - سئل علي بن المديني وأنا أسمع ما قول أهل الجماعة قال يؤمنون بالرؤية وبالكلام وأن الله عز وجل فوق السموات على عرشه استوى.

7 - Ali Ibn Al-Madini (رحمه الله) was asked:
"What is the speech of Ahl As-Sunnah?" He replied: "Belief in the Ru'yah (seeing Allah in the hereafter), the speech (of Allah), and that Allah is above the heavens, over His Throne."[19]

Ishaq ibn Rahawayh [161-238H]

٨ - قال إسحاق بن راهويه: قال الله عز وجل: ﴿الرحمن على العرش استوى﴾. إجماع أهل العلم أنه فوق العرش استوى، ويعلم كل شيء أسفل الأرض السابعة، وفي قعور البحار، ورؤوس الجبال وبطون الأودية وفي كل موضع، كما يعلم ما في السماوات السبع، وما دون العرش، أحاط بكل شيء علما،

="Be quiet, what are you and this (thing)? It is not said that someone has taken control of something unless there is an opposing force, so when one of them prevails, it is said that he Istawla (have taken over)."
[Sharh 'Usul I'tiqad Ahl As-Sunnah wa Al-Jama'ah by Al-Lalika'i (1/470-471)]
[17] Ijtima Al-Juyush Al-Islamiyyah (pg. 327-328)
[18] Kitab Al-'Uluw (p. 207)
[19] Kitab Al-'Uluw (pg. 175)

ولا تسقط من ورقة إلا يعلمها، ولا حبة في ظلمات البر والبحر إلا قد عرف ذلك كله وأحصاه، لا يعجزه معرفة شيء عن معرفة غيره.

8 - Ishaq bin Rahawayh (رحمه الله) said:
"Allah said: "The Most Merciful rose over the Throne." [Quran 20:5] There's ijma' (consensus) from the scholars that He is above the Throne and knows everything beneath the seventh earth and in the depths of the seas... and the peaks of the mountains, and the depths of the valleys, and in every place just as He knows what is in the seven heavens and what is below the Throne. He encompasses everything in knowledge and not a leaf falls except that He knows it."[20]

Qutaybah ibn Sa'id [150-240H]

٩ - قال قتيبة بن سعيد: هذا قول الأئمة المأخوذ في الإسلام والسنة: (...) وَيَعْرِفَ اللهَ فِي السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ كَمَا قَالَ : ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى، لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى﴾

9 - Qutaybah ibn Sa'id (رحمه الله) said:
"This is the statement of Al-A'immah [plural of Imam] concerning [the matters of] Islam and the Sunnah: (...) And a person should know that Allah is over the seven heavens over His Throne as He said: "The Most Merciful rose over the Throne, to Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil." [Quran 20:5-6]"[21]

Abu Hatim Ar-Razi [195-277H] and Abu Zur'ah Ar-Razi [200-264H]

١٠ - أخبرنا محمد بن المظفّر المقرئ, قال: ثنا الحسين بن محمد بن حبش المقرئ، قال: ثنا أبو محمد عبد الرحمن بن أبي حاتم، قال: سألت أبي وأبا زرعة عن مذاهبِ أهلِ السُّنةِ في أصول الدين، وما. أدركا عليه العلماء في جميع الأمصار، وما يعتقدان من ذلك. فقالا : أدركنا العلماء في جميع الأمصار؛ حجازا، وعراقا، وشاما، ويمنا ، فكان مِن مذهبهم: (...) وأن الله عدل على عرشه بائنٌ مِن خلقِه كما وصف نفسه في كتابه، وعلى لسان رسوله بلا كيف أحاط بكل شيء علمًا، ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرِ﴾

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[20] Ijtima Al-Juyush Al-Islamiyyah (pg. 341), Kitab Al-'Uluw (pg. 179) and Kitab As-Sunnah by Al-Khallal (2/297)

[21] Shi'ar Al-Ashab Al-Hadith (pg. 34-39), Al-Jami' fi 'Aqa'id wa Rasa'il Ahl As-Sunnah wa Ahl Athar (pg. 309-318), Siyar 'A'lam An-Nubala (11/20).

10 - On the authority of Al-Imam Abu Muhammad 'Abdur-Rahman ibn Abi Hatim (رحمه الله) [d.327H][22]:

I asked my father [Abu Hatim] and Abu Zur'ah about the beliefs of Ahl As-Sunnah in the foundations of the religion - and what the two of them found the scholars to be upon in all the various lands - and what they held as their Creed from what they acquired. So, they answered: "We met the scholars of all the lands: Hijaz, 'Iraq, Egypt, Sham (Syria, Jordan and Palestine) and Yemen. And from their belief was: (...) And that Allah, the Mighty and Majestic, is over His Throne. He is separate and distinct from His creation just as He has described Himself in His Book and upon the tongue of His Messenger (ﷺ) without how.[23] He encompasses everything with His Knowledge. "There is nothing like Him; and He is the All-Hearer, the All-Seer." [Quran 42:11][24]

Ibn Qutaybah Ad-Dinawari [213-276H]

١١ - قال ابن قتيبة الدينوري: ولو أن هؤلاء رجعوا إلى فطرهم وما ركبت عليه خلقتهم من معرفة الخالق سبحانه، لعلموا أن الله تعالى هو العلي، وهو الأعلى، وهو بالمكان الرفيع، وإن القلوب عند الذكر تسمو نحوه، والأيدي ترفع بالدعاء إليه. ومن العلو يرجى الفرج، ويتوقع النصر، وينزل الرزق. وهنالك الكرسي والعرش والحجب والملائك [...] والأمم كلها -عربيها وعجميها- تقول: إن الله تعالى في السماء ما تركت على فطرها ولم تنقل عن ذلك بالتعليم.

[22] Known as Ibn Abi Hatim.

[23] A man came to Malik ibn Anas [93-179H], saying, "O Abu 'Abdullah, "The Most Merciful Istawa (rose) above the Throne," [Quran 20:5]. How did He make Istiwa [rising over the Throne]?", Malik bowed his head silently until he raised it, dripping sweat, saying : "The modality is incomprehensible, and the Istiwa is not unknown; belief in it is obligatory, and to ask about it [the modality] is a innovation. I do not see you as anything but an innovator." Then, he ordered the man to be expelled.
[Sharh Usul I'tiqad Ahl As-Sunnah wa Al-Jama'ah by Lalaka'i 1/479-480]

Bishr ibn Al-Sarriy (Al-Jahmi) asked Hammad ibn Zayd [98-179H]: "O Abu Isma'il, the hadith that has come, "Allah descends to the lowest heaven", does He move from place to place?" Hammad went silent, and then said: "He is in his makan (place), and he draws near to his creation however he wills"
[Kitab Daru Tu'arid Al-'Aql wa An-Naql (2/24-25)]

The statements of the Salaf go with each other. The meaning of "Bila kayf (without how)" doesn't mean Allah doesn't have modality, rather it means to not ascribe a specific modality to Allah. Since this wasn't revealed to us.

[24] Sharh Usul 'Itiqad Ahl As-Sunnah wa Al-Jama'ah by Lalaka'i (1/278-290)

11 - Ibn Qutaybah Ad-Dinawari (رحمه الله) said:
“If only these people returned to fitrah (their natural disposition) and recognized how they were created to know about their Lord, they would come to know that Allah (جل جلاله) is the Most High, the Highest, and He is in the highest place (Al-Makan Ar-Rafi’). And that hearts transcend towards Him in dhikr (remembrance), and hands are raised in supplication to Him. From above, relief is sought, victory is anticipated, and sustenance descends. And above, there are: the Kursi [Footstool], the Throne, the Veil, and the Angels. [...] And all nations, whether Arab or non-Arab, say: indeed, Allah, the Most High, is above the heavens.”[25]

Uthman ibn Sa’id Ad-Darimi Ash-Shafi’i [d.280H][26]

١٢ - قال عثمان بن سعيد الدارمي: "وقد اتفقت الكلمة من المسلمين والكافرين أن الله في السماء وحدوه بذلك إلا المريسي الضال وأصحابه، حتى الصبيان الذين لم يبلغوا الحنث قد عرفوه بذلك إذا حزب الصبي شيء يرفع يديه إلى ربه يدعوه في السماء دون ما سواها. فكل أحد بالله وبمكانه أعلم من الجهمية."

12 - Uthman ibn Sa’id (رحمه الله) said:
“Verily did (both) the word of the Muslims and the disbelievers agree upon that Allah is above heaven, and they described Him as such, except the misguided Al-Marisi[27] and his companions. Even the young boys who have not yet reached the age of responsibility verily know Him as such. When something befalls the young boy he raises his hands to his Lord and invokes Him above the heaven besides everything else. So everyone knows more about Allah and His location than the Jahmiyyah.”[28]

١٣ - وقال الدارمي: "وقد اتفقت الكلمة من المسلمين أن الله تعالى فوق عرشه فوق سمواته"

13 - And Ad-Darimi said:
“The opinion of the Muslims have agreed upon that Allah, the Exalted, is above His Throne, above His Heavens.”[29]

١٤ - وقال الدارمي: "والأحاديث عن رسول الله - صلى الله عليه وسلم -، وعن أصحابه، والتابعين فمن بعدهم في هذا؛ أكثر من أن يحصيها كتابنا هذا، غير أنا قد اختصرنا من ذلك ما يستدل به أولوا

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[25] Ta’wil Mukhtalaf Al-Hadith by Ibn Qutaybah (pg. 394-395)
[26] Imam Ad-Darimi was born a little before 200 Hijri.
[27] Bishr Ibn Ghiyath Al-Marisi, he died in 218H and was one of the leaders of the Jahmiyyah.
[28] Naqd Ad-Darimi ‘ala Al-Marisi Al-Jahmi (pg. 78)
[29] Naqd Ad-Darimi ‘ala Al-Marisi Al-Jahmi (pg. 120)

الألباب، أن الأمة كلها، والأمم السالفة قبلها؛ لم يكونوا يشكوا في معرفة الله تعالى، أنه فوق السماء بائن من خلقه غير هذه العصابة الزائغة عن الحق المخالفة للكتاب، وآثارات العلم كلها، حتى لقد عرف ذلك كثير من كفار الأمم وفراعنتهم، قال فرعون: ﴿ياهامان ابن لي صرحا لعلي أبلغ الأسباب أسباب السماوات فأطلع إلى إله موسى﴾" [غافر: ٣٧:٣٦]

14 - And Ad-Darimi said:
"And the hadiths from the Messenger of Allah ﷺ, and from his Sahaba, and from the Tabi'in, and from those who came after them, are too numerous to be counted in this book of ours. However, I have summarized what is sufficient to provide evidence for the people of understanding, that the entire Ummah, and the previous nations before them, did not doubt in knowing Allah, the Exalted, as being above the heaven, separate from His creation, unlike this deviant group (I.e the Jahmiyyah) that opposes the truth, contradicts the Book (I.e The Quran), and goes against all the signs of knowledge. Even many of the disbelievers among the nations and their leaders recognized this. Fir'awn said: "O Haman, construct for me a tower that I might reach the ways - The ways into the heavens - so that I may look at the God of Musa; but indeed, I think he is a liar." [Quran 40:36-37][30]

Mohammad Harb Al-Kirmani [190-280H]

١٥ - قال محمد حرب بن إسماعيل: "هذا مذهب أئمة العلم، وأصحاب الأثر، وأهلِ السُّنَّةِ المعروفين بها، المُقتدى بهم فيها، من لدن أصحاب النبي صلى الله عليه وسلم إلى يومنا هذا وأَدركتُ من أدركتُ مِن عُلماء أهل العراق، والحجاز، والشام وغيرهم عليها فمن خالف شيئًا من هذه المذاهب، أو طعن فيها، أو عابَ قائلها ؛ فهو [مُخالِفُ] مُبتدع، خارج من الجماعة، زائل عن منهج السُّنَّةِ وسبيل الحق وهو مذهب: أحمدَ، وإسحاق بن إبراهيم بن مخلد وعبد الله بن الزبير الحُميدي، وسعيد بن منصور وغيرهم ممن جالسنا وأخذنا عنهم العلم، فكان من قولهم: (...) وخلق الله سبع سماوات بعضها فوق بعض، وسبع أرضين بعضها أسفل من بعض، وبين الأرض العلياً والسَّماءِ الدُّنيا : مسيرة خمسمائة عام، وبين كُلِّ سماءِ [إلى سَماء] مسيرة خمسمائة عام. والماء فوق السَّماءِ [العُليا] السَّابعة، وعرش الرَّحمنِ [ﷻ] فوق الماء، والله تبارك وتعالى على العرش. والكُرسي موضع قدميه. (...) وهو على العرش فوقَ السَّمَاءِ السَّابعة، ودُونَهُ حُجبٌ: مِن نار، ونُورٍ، وظُلمة، وما هو أعلم بها. فإن احتج مُبتدع، أو مُخالِفٌ، أو زنديق بقول الله تبارك وتعالى اسمه: ﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ [ق: ١٦]. وبقوله: ﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [الحديد: ٤]. وبقوله : ﴿مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ﴾ [المجادلة: ٧] إلى قوله : ﴿هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا﴾ [المجادلة: ٧]، ونحو هذا من متشابه القرآن. فقل: إنَّما يعني بذلك العلم؛ لأَنَّ الله تبارك تعالى على

[30] Al-Radd 'ala Al-Jahmiyyah (pg. 67)

العرش فوقَ السَّمَاءِ السَّابعةِ العُليا، يعلم ذلك كُلَّه، وهو بائن من خلقِهِ، لا يخلو من عِلمِهِ مكان. والله [ﷻ] عرش، وللعرش حملةٌ يَحملونه. وله حَدٌ، الله أعلم بحدِّهِ والله على عرشه عزّ ذكرُهُ وتعالى جده، ولا إله غيره. (...) فهذه الأقاويل التي وصفت مذاهب أهل السُّنَّةِ والجماعة، والأثر، وأصحابِ الرِّواياتِ، وحملة العلم الذين أدركناهم، وأخذنا عنهم الحديث، وتعلمنا منهم السُّنَنَ ؛ وكانوا أئمةٌ معروفين، ثقاتًا، أهل صدق وأمانة، يُقتدى بهم، ويُؤخذ عنهم. ولم يكونوا أصحابَ ،بدع، ولا خلاف، ولا تخليط، وهو قولُ أئمتهم، وعُلمائهم الذين كانوا قبلَهُم. فتمسكوا بذلك رَحِمكُم الله، وتعلَّموه، وعلموه، وبالله التوفيق."

15 - Harb Al-Kirmani (رحمه الله) said:
"This is the Madhab (belief) of the leaders of knowledge, the people of Athar (narration), and the people of Sunnah – those who are known for it (i.e. the Sunnah) and who are followed in it. And I met whom I met from the scholars of the people of 'Iraq, Hijaz, Sham and others than them. So whoever opposes anything from these Madhahib (pl. madhab) or speaks badly of it, or criticizes the one who speaks of it, then he is a [Mukhalif (opposer)] mubtadi' (innovator) who has left the Jama'ah, he has deviated from the Manhaj of the Sunnah and the Path of Truth. And this is the Madhab of Ahmad (ibn Hanbal) [164-241H], Ishaq ibn Ibrahim ibn Makhlad [161-238H][31], 'Abdullah ibn Az-Zubayr Al-Humaydi [d.219H], Sa'id ibn Mansur [d.227H] and others than them, among those whom we sat with and whom we took knowledge from. So from their words was: (...)

"And Allah created seven heavens each one on top of the other and seven earths each one below the other. Between the highest earth and the lowest heaven there is the travel distance of five hundred years and between every heaven to the next heaven there is the travel distance of five hundred years. And the water is above the [highest] seventh heaven, and the Throne of Ar-Rahman (ﷻ) is above the water, and Allah, the Blessed and Exalted, is above the Throne. And the Kursi (Footstool) is the place of His Two Feet. [...] And He is above the Throne above the seventh heaven. And around Him are veils: from fire, light, darkness and what (only) He knows best about. Then if an innovator, an opposer or a zindiq uses the Words of Allah (ﷻ) as an evidence: "And We are closer to him than (his own) jugular vein." [Quran 50:16], and His Words: "And He is with you wherever you are. And Allah is Seeing everything that you do." [Quran 57:4], And His Words: "There is no najwa (secret counsel) of three except that He is the fourth of them." until His Words: "And He is with them wherever they are." [Quran 58:7], and similar to this from the mutashabih (unclear) of the Quran. Then say to him: Verily [all] this means knowledge. Because Allah (ﷻ) is above the Throne above the highest seventh heaven. He knows all of this and He is separated from His creation, [and] no place is free from His Knowledge. And Allah (ﷻ) has a Throne, and the

[31] Known As Ishaq ibn Ibrahim ibn Rahwayh.

Throne has carriers who carry it. And He has a hadd (border).[32] Allah knows best about His hadd. And Allah is upon the Throne, Glorified be His mention, and Exalted be His grandeur, and there is no one worthy of worship besides Him. (...)

So these sayings which I have described: (They are) the Madhahib (pl. Madhab) of Ahl As-Sunnah wa Al-Jama'ah wa Al-Athar, and the companions of the narrations and the carriers of knowledge whom we met, we took the hadith from them and we learned the Sunan from them. And they were the leaders known for their trustworthiness; the people of truthfulness and trust. They are taken as examples and from them (knowledge) is taken. They were not followers of innovation, or opposition, or mixing (truth will falsehood), and this (what I have described) is the opinion of their leaders and scholars who came before them. So hold on to that – may Allah show you mercy – and learn it, teach it and all success is from Allah."[33]

Mohammad ibn 'Uthman ibn Abi Shaybah [214-297H]

١٦ - قال محمد بن عثمان بن أبي شيبة: وأجمع الخلق جميعا أنهم إذا دعوا الله جميعا رفعوا أيديهم إلى السماء، فلو كان الله عز وجل في الأرض السفلى ما كانوا يرفعون أيديهم إلى السماء وهو معهم على الأرض. ثم توافرت الأخبار على أن الله تعالى خلق العرش فاستوى عليه بذاته ثم خلق الأرض والسموات، فصار من الأرض إلى السماء، ومن السماء إلى العرش. فهو فوق السماوات وفوق العرش بذاته متخلصا من خلقه بائنا منهم، علمه في خلقه لا يخرجون من علمه.

16 - Mohammad ibn 'Uthman (رحمه الله) said:
"And all of creation unanimously agree that when they supplicate to Allah, they all raise their hands above towards the sky. If Allah, the Almighty, was on the lower Earth, they would not raise their hands to the sky while He is with them on Earth. Moreover there are mutawatir (massively transmitted) reports that Allah, the Most High, created the Throne then rose over it by His essence. He created the Earth and the Heavens, so He turned from the Earth towards the Heavens and from the Heavens to the Throne. Thus, He is above the heavens and above the Throne in His essence, distinct and separate from His creation. His knowledge encompasses His creation, and they [the creation] do not go out of His knowledge."[34]

[32] What hadd means is that Allah is separate from His creation.
[33] Kitab As-Sunnah by Harb Al-Kirmani (pg. 34-62)
[34] Kitab Al-'Arsh of Muhammad ibn 'Uthman (pg. 291-292)

Zakariya ibn Yahya Ash-Shafi'i [220-307H]

١٧ - قال زكريا بن يحيى الساجي الشافعي: "القول في السنة التي رأيت عليها أصحابنا أهل الحديث الذين لقيناهم أن الله تعالى على عرشه في سمائه يقرب من خلقه كيف شاء."

17 - Zakariya Ash-Shafi'i (رحمه الله) said:
"The statement regarding the Sunnah, which I seen from our companions, the people of Hadith, whom we met, is that Allah, the Exalted, is over His Throne above His heaven, he draws near to His creation however He wills."[35]

Ibn Khuzaymah Ash-Shafi'i [223-311H]

١٨ - قال ابن خزيمة: باب ذكر البيان أن الله عز وجل في السماء كما أخبرنا في محكم تنزيله وعلى لسان نبيه عليه السلام، وكما هو مفهوم في فطرة المسلمين، علمائهم وجهالهم، أحرارهم ومماليكهم، ذكرانهم وإناثهم، بالغيهم وأطفالهم، كل من دعا الله جل وعلا: فإنما يرفع رأسه إلى السماء ويمد يديه إلى الله، إلى أعلاه لا إلى أسفل قال أبو بكر: قد ذكرنا استواء ربنا على العرش في الباب قبل، فاسمعوا الآن ما أتلو عليكم من كتاب ربنا الذي هو مسطور بين الدفتين، مقروء في المحاريب.

18 - Ibn Khuzaymah (رحمه الله) said:
"The chapter discussing the clarification that Allah, exalted and glorified, is above the heavens. As mentioned in the clear verses of His revelation and through the words of His Prophet peace be upon him. It is also understood in the nature of the Muslims, whether they are scholars or laypeople, free or enslaved, males or females, adults or children. Whenever someone supplicates to Allah, the Most High, they raise their head towards the sky and extend their hands towards Allah, towards the higher, not towards the lower."[36]

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[35] Kitab Al-'Uluw (pg. 205)

[36] Kitab al-Tawhid by Ibn Khuzaymah (pg. 254)
Ibn Khuzaymah said: "Whoever does not affirm that Allah, exalted be He, is above His Throne, above His seven heavens, is a disbeliever in his Lord and should be asked to repent. If they repent, that is accepted; otherwise, their neck should be struck and they should be thrown into some of the garbage pits where Muslims and non-Muslims are not harmed by the smell of his corpse. His wealth is confiscated, not inherited by any Muslim, as a Muslim does not inherit from a disbeliever, as the Prophet ﷺ said."
[Ma'rafah 'Ulum Al-hadith (pg. 84)]

Muslimah ibn Al-Qasim Al-Andalusi [d.353H][37]

١٩ - قال مسلمة بن القاسم الأندلسي: والله بذاته على العرش مستو كذلك قال ابن عباس وأهل السنة والعرش والكرسي موضع الذات، ولهما حد الله أعلم بحدهما، ولهما حملة من الملائكة، يحملونهما بمشيئته وقدرته وإرادته. والله بعلمه في كل مكان، لا يخلو من علمه مكان.

19 - Muslimah ibn Al-Qasim (رحمه الله) said:
"And Allah with His essence is risen above His throne, likewise Ibn 'Abbas and Ahl As-Sunnah said, and the Throne and the Kursi is the place of the essence, and they have a Hadd which Allah knows the best about it, and they have angels which carry them, they carry them with His will and His power and His wish. And Allah is everywhere with His knowledge, no place is free from His knowledge."[38]

Abu Bakr Al-Ajurri Ash-Shafi'i [d.360H][39]

٢٠ - قال الآجري: والذي يذهب إليه أهل العلم: أن الله عز وجل سبحانه على عرشه فوق سماواته , وعلمه محيط بكل شيء , قد أحاط علمه بجميع ما خلق في السماوات العلا , وبجميع ما في سبع أرضين وما بينهما وما تحت الثرى , يعلم السر وأخفى , ويعلم خائنة الأعين وما تخفي الصدور , ويعلم الخطرة والهمة , ويعلم ما توسوس به النفوس يسمع ويرى , ولا يعزب عن الله عز وجل مثقال ذرة في السماوات والأرضين وما بينهن , إلا وقد أحاط علمه به فهو على عرشه سبحانه العلي الأعلى ترفع إليه أعمال العباد , وهو أعلم بها من الملائكة الذين يرفعونها بالليل والنهار.

20 - Abu Bakr Al-Ajurri (رحمه الله) said:
"And what the people of knowledge adhere to is that Allah (جل جلاله) is above His Throne, above His heavens, and His knowledge encompasses everything. His knowledge has encompassed all that He created in the highest heavens, and all that is in the seven earths and what is between them and beneath the soil. He knows the secrets and what is even more hidden. He knows that which deceives the eyes and what the breasts conceal. He knows the thoughts and intentions, and He knows what the souls whisper to themselves. He hears and sees, and not even a particle's weight escapes Allah (جل جلاله) in the heavens or the earth or what is between them, except that His knowledge encompasses it. He is above His Throne, Glorified be He,

[37] Ad-Dhahabi said, "I said: I think he was in his sixties." meaning he would be born around 293H.
[38] Al-Rad 'ala Ahl Al-Bid'ah by Muslimah (pg. 33-34)
[39] Some say he was born around 280H and some say 264H. Allah knows best.

the Most High, to whom the deeds of the servants are raised, and He is more knowledgeable of them than the angels who raise them day and night."[40]

Abu Bakr Al-Ismaili Ash-Shafi'i [277–371H]

٢١ - أبو بكر أحمد بن إبراهيم الإسماعيلي بكتاب إعتقاد السنة له قال: "اعلموا رحمكم الله أن مذاهب أهل الحديث، أهل السنة والجماعة الإقرار بالله وملائكته وكتبه ورسله، وقبول ما نطق به كتاب الله، وما صحت به الرواية عن رسول الله صلى الله عليه وسلم، لا معدل عما وردا به، ويعتقدون أن الله تعالى مدعو بأسمائه الحسنى موصوف بصفاته التي وصف بها نفسه ووصفه بها نبيه. خلق آدم بيده ويداه مبسوطتان، بلا اعتقاد كيف، استوى على العرش بلا كيف، فإنه انتهى إلى أنه استوى على العرش، ولم يذكر كيف كان استواؤه"

21 - Abu Bakr Al-Ismaili Ash-Shafi'i (رحمه الله) said
"Know may Allah have mercy on you that belief of Ahl Al-Hadith, Ahl As-Sunnah Wa Jama'ah is to believe in Allah, His Angles, His books and His Messengers and to accept what Allah has said, and to also accept the authentic narrations from the Prophet and not stray away from what was narrated. And they (Ahl As-Sunnah Wa Jama'ah) believe that Allah is supplicated (to) by His beautiful names. And is described by His attributes that He has described Himself with and (what) His Prophet has described Him with. He (Allah) created Adam with His Hands, and his two hands are stretched out, without how and He rose above the throne without how, for verily it came to pass that He rose (Istawa) above the throne and He did not mention how this was performed."[41]

Ibn Abi Zaid Al-Qayrawani Al-Maliki [310-386H]

٣٢ - قال ابن أبي زيد القيرواني: باب ذكر السنن التي خلافها البدع وذكر الاقتداء والإتباع وشيء من فضل الصحابة ومجانبة أهل البدع: الحمد لله الذي شمل الخلق بنعمته، وبعث محمدا في أعقاب المرسلين، برحمته بشيرا ونذيرا، وداعيا إلى الله بإذنه وسراجا منيرا، فهدى الله (عز وجل) من أحب هداه، بعثه وكانوا على شفا حفرة من النار فأنقذهم به، فقام في العباد بحق الله عليه، حتى قبضه الله إليه حميدا، صلوات الله عليه وبركاته بعد أن أكمل الله به دينه، وبلغ رسالة ربه، وأوضح كل مشكلة، وكشف كل معضلة، وأبقى كتاب الله (عز وجل) لأمته نورا مبينا، وسنته حصنا حصينا، وأصحابه حبلا متينا. [...] وأنه فوق سماواته على عرشه دون أرضه، وأنه في كل مكان بعلمه.

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[40] Kitab Ash-Shari'ah (2/72)
[41] Kitab Al-'Uluw (pg. 229-230)

22 - Ibn Abi Zaid Al-Qayrawani (رحمه الله) said: Chapter: The Mention of the Sunan which their opposite is the bid'ah (innovations), and the Mention of Emulation and Following, and Some of the Virtues of the Sahaba, and Avoiding the People of Innovation:

All praise is due to Allah (ﷻ), the One who encompassed His creation with His blessings, and sent Muhammad (ﷺ) as the final messenger, with His mercy, as a bringer of glad tidings and a warner, inviting to Allah (ﷻ) by His permission, and an illuminating lamp. Allah (ﷻ) guided those who sincerely followed His guidance through him (ﷺ), He sent him (ﷺ) while they were on the edge of a pit of the Fire, so He (ﷻ) saved them from it. He (ﷺ) fulfilled his appointed duties from Allah (ﷻ) among His slaves, until Allah (ﷻ) took him (ﷺ) to Himself in a praiseworthy state, after Allah (ﷻ) completed His religion through him, and he conveyed the message of his Lord, clarified every ambiguity, unraveled every intricate matter, and left the Book of Allah (ﷻ) as a clear light for his Ummah, his Sunnah as a fortified fortress, and his Sahaba as a strong bond. (...) He is above His heavens, over His throne, separate from His earth, and His knowledge encompasses all places."[42]

Ibn Battah Al-Hanbali [304-387H]

٢٣ - قال ابن بطة الحنبلي: باب الإيمان بأن الله عز وجل على عرشه بائن من خلقه، وعلمه محيط بجميع خلقه: وأجمع المسلمون من الصحابة والتابعين، وجميع أهل العلم من المؤمنين أن الله تبارك وتعالى على عرشه، فوق سماواته بائن من خلقه، وعلمه محيط بجميع خلقه، لا يأبى ذلك ولا ينكره إلا من انتحل مذاهب الحلولية، وهم قوم زاغت قلوبهم، واستهوتهم الشياطين فمرقوا من الدين، وقالوا: إن الله ذاته لا يخلو منه مكان، فقالوا: إنه في الأرض كما هو في السماء وهو بذاته حال في جميع الأشياء، وقد أكذبهم القرآن والسنة وأقاويل الصحابة والتابعين من علماء المسلمين

23 - Ibn Battah (رحمه الله) said:
"The chapter of having faith that Allah, the Mighty and Exalted, is over His Throne, separate from His creation, and His knowledge encompasses all of His creation: The Muslims, including the Companions and The Followers of The Companions, and all the people of knowledge of the believers, unanimously agree that Allah, glorified and exalted, is above His Throne, distinct from His creation, and His knowledge encompasses all of His creation. None denies this except those who adopt the beliefs of Hululiyyah. They are people whose hearts have deviated, and they were seduced by the devils, so they strayed from the true religion. They claim that Allah's Essence is not separate from any place, asserting that He is on the Earth as He is in the heavens, and His essence exists within everything. The

[42] Kitab Al-Jami' fi As-Sunan wa Al-Maghazi wa At-Tarikh (pg. 105-117)

Quran, the Sunnah, and the statements of the Companions and The Followers of the Companions among the Muslim scholars have refuted their claims."[43]

Abu Sulaiman Al-Khattabi Ash-Shafi'i [319-388H]

٢٤ - قال سليمان الخطابي: "وقال حكاية عن فرعون أنه قال: ﴿ياهامان ابن لي صرحا لعلي أبلغ الأسباب أسباب السماوات فأطلع إلى إله موسى﴾ [غافر: ٣٦ - ٣٧]، فوقع قصد الكافر إلى الجهة التي أخبره موسى عنها، ولذلك لم يطلبه في طول الأرض وعرضها، ولم ينزل إلى طبقات الأرض سفلا. فدل ما تلوناه من هذه الآي على أن الله سبحانه في السماء مستو على العرش، ولو كان بكل مكان لم يكن لهذا التخصيص معنى ولا فيه فائدة، وقد جرت عادة المسلمين خاصتهم وعامتهم بأن يدعوا ربهم عند الابتهال والرغبة إليه ويرفعوا أيديهم إلى السماء، وذلك لاستفاضة العلم عندهم بأن المدعو في السماء سبحانه."

24 - Abu Sulaiman Al-Khattabi Ash-Shafi'i (رحمه الله) said:
"And He (Allah) said, narrating about Fir'awn that he said: "O Haman! Build me a tower that I may arrive at the ways; The ways of the heavens, and I may look upon the God of Musa" [Quran 40:36-37] So the aim of the disbeliever occurred in the direction that Musa told him about, that is why he didn't look for Him in the height of the earth or its width, nor did he descend to the lower layers of the earth. so it indicates, as we recited from these ayat, that Allah Subhanahu is above the Heaven, is above over the Throne, and if he was in every place, there would be no meaning to this specification (i.e. to search for Allah in direction above), and no benefit in it. And it has been the habit/practice of the Muslims, people of knowledge and laymen, to make dua to their Lord, while invoking Him, to raise their hands to the Heavens, and that is because it is widely known to them that their Lord Who is invoked is above the Heavens Subhanahu."[44]

Ibn Abi Zamanin Al-Maliki [324-399H]

٢٥ - قال محمد: ومن قول أهل السنة: أن الله عز وجل خلق العرش واختصه بالعلو والارتفاع فوق جميع ما خلق، ثم استوى عليه كيف شاء، كما أخبر عن نفسه في قوله: ﴿الرحمن على العرش استوى له ما في السماوات وما في الأرض وما بينهما وما تحت الثرى﴾ وفي قوله: ﴿ثم استوى على العرش يعلم ما يلج في الأرض وما يخرج منها وما ينزل من السماء وما يعرج فيها﴾ افسبحان من بعد فلا يرى، وقرب بعلمه وقدرته فسمع النجوى.

[43] Al-Ibana Al-Kubra (2/435)
[44] Tadhib Sunan Abi Dawud (3/262-264)

25 - Ibn Abi Zamanin Al-Maliki (رحمه الله) said
"And from the speech of Ahl As-Sunnah is that Allah – Azza wa Jal - created the Throne, and singled it with elevation above everything He Created, then He rose above it however He wanted, as He said about Himself in His saying: "The Most Merciful rose (Istawa) over the Throne. To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil." [Quran 20:5-6] And His saying: "Then He rose (Istawa) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends therein;" [Quran 57:4] Glory be to the One who got far away so He isn't seen, and drew near with His knowledge and power so He heard the Najwa (secret council)."[45]

٢٦ - وقال محمد: ومن قول أهل السنة أن الله عز وجل بائن من خلقه، محتجب عنهم بالحجب"

26 - And He said: "And from the speech of Ahl As-Sunnah: is that Allah – Azza wa Jal - is separate from His creation, veiled (hidden) from them by veils."[46]

Muhammad Ibn Mawhab Al-Maliki [d.406H]

٢٧ - قال العلامة أبو بكر محمد بن موهب المالكي في شرحه لرسالة الإمام أبي محمد بن أبي زيد: "أما قوله إنه فوق عرشه المجيد بذاته فمعنى فوق وعلى عند جميع العرب واحد وفي الكتاب والسنة تصديق ذلك وهو قوله تعالى ﴿ثم استوى على العرش﴾ وقال ﴿الرحمن على العرش استوى﴾ وقال ﴿يخافون ربهم من فوقهم﴾ وساق حديث الجارية والمعراج إلى سدرة المنتهى إلى أن قال وقد تأتي لفظة في في لغة العرب بمعنى فوق كقوله ﴿فامشوا في مناكبها﴾ و ﴿في جذوع النخل﴾ و ﴿أأمنتم من في السماء﴾ قال أهل التأويل يريد فوقها وهو قول مالك مما فهمه عمن أدرك من التابعين مما فهموه عن الصحابة مما فهموه عن النبي صلى الله عليه وسلم أن الله في السماء يعني فوقها وعليها فلذلك قال الشيخ أبو محمد أنه فوق عرشه ثم بين أن علوه فوق عرشه إنما هو بذاته لأنه تعالى بائن عن جميع خلقه بلا كيف وهو في كل مكان بعلمه لا بذاته"

27 - Muhammad Ibn Mawhab al-Maliki (رحمه الله) said:
"As for his statement "He (Allah) is above His glorious Throne by His Essence."[47] the meaning of the word 'fawq' (above) and 'ala' (over/on) in Arabic is the same and the confirmation of this is in the Quran and the Sunnah. He Ta'ala, said "And then He rose

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[45] Usul As-Sunnah by Ibn Abi Zamanin (pg. 88)
[46] Usul As-Sunnah (pg. 106)
[47] Ibn Abi Zayd al-Qayrawani [d.386H] said: "And that He is above His Glorious Throne with His Essence, and He is everywhere with His knowledge. [Ar-Risalah, page 7]

(Istawa) over (`ala) the Throne" [Quran 7:54] and He said "The Most Merciful rose (Istawa) over the Throne" [Quran 20:5]. He also said "They fear their Lord above (fawqihim) them" [Quran 16:50]. Then he narrated the hadith of the slave girl and of the Mi'raj (Ascension) to the lote tree of the utmost boundary, and then he said: The word 'fi' in the language of the Arabs can have the meaning: 'fawqa' (above). Allah said "So walk fi its paths thereof" [Quran 67:15] and "fi the trunks of date palms" [20:71] and "Do you feel secure that he who is 'fi' the heaven" [Quran 67:16] The scholars of tafsir said: He means 'fawqa' (above/over), and it is the view of (Imam) Malik from what he understood from At-Tabi'in whom he has met, from their understanding from the Sahabah (companions), from what they understood from the Prophet, which is that Allah is 'fi' the heavens, meaning above them. This is why shaykh Abu Muhammad (Ibn Abi Zaid Al-Qayrawani) said: "He is above His Throne" and then he made it clear that His elevation over the Throne is with His Essence because He is separate from His creation without how, and He is everywhere with His Knowledge and not with Essence."[48]

Ma'mar ibn Ziyad al-Asbahani [d.418H]

٢٧ - قال معمر بن زياد الأصبهاني رحمه الله: أحببت أن أوصي أصحابي بوصية من السنة وأجمع ما كان عليه أهل الحديث وأهل التصوف والمعرفة فذكر أشياء إلى أن قال فيها وأن الله استوى على عرشه بلا كيف ولا تشبيه ولا تأويل والاستواء معقول والكيف مجهول وأنه بائن من خلقه والخلق بائنون منه فلا حلول ولا ممازجة ولا ملاصقة وأنه سميع بصير عليم خبير يتكلم ويرضى ويسخط ويعجب ويضحك ويتجلى لعباده يوم القيامة ضاحكا وينزل كل ليلة إلى السماء الدنيا بلا كيف ولا تأويل كيف شاء فمن أنكر النزول أو تأول فهو مبتدع ضال."

28 - Ma'mar ibn Ziyad al-Asbahani said:
"I wanted to advise my companions with advice from the Sunnah, and to gather what the people of hadith, the people of tasawuf, and the people of gnosis were upon." He mentioned several things, including that Allah rose (Istawa) above His Throne without how, without likeness, and without Ta'wil (I.e false interpretation in this case), and that the Istawa is known, but the modality is unknown. And that He is distinct from His creation, and His creation is distinct from Him, so there is no incarnation, no intermingling, and no attachment. And that He is All-Hearing, All-Seeing, All-Knowing, All-Aware, speaking, pleased, displeased, amazed, and laughing, and that He will manifest Himself to His servants on the Day of Resurrection, laughing. And He descends every night to the lowest heaven

[48] Kitab Al-'Uluw (pg. 264)

without how or Ta’wil, however He wills. Whoever denies the descent or does Taw’il of it, is an innovator who has gone astray.[49]

Al-Qadir Billah [336-422H][50]

٢٩ - قال الذهبي: له معتقد مشهور قرىء ببغداد بمشهد من علمائها وأئمتها وأنه قول أهل السنة والجماعة وفيه أشياء حسنة من ذلك وأنه خلق العرش لا لحاجة واستوى عليه كيف شاء لا استواء راحة وكل صفة وصف بها نفسه أو وصفه بها رسوله فهي صفة حقيقة لا صفة مجاز وكلام الله غير مخلوق أنزله على رسوله.

29 - Adh-Dhahabi (رحمه الله) said:
“He has a famous creed that was read in Baghdad at a gathering of its scholars and Imams, and it is the speech of Ahl As-Sunnah wa Al-Jama'ah, and it contains good things. Among them is that He created the Throne without any need, and He rose upon it as He willed, not as a means of rest. And every attribute that He has described Himself with or that His Messenger has described Him with is a real (Haqiqah) attribute, not a metaphorical (majaz) attribute. And the speech of Allah is not created, He sent it down to His Messenger.”[51]

Abu ‘Umar At-Talamanki Al-Maliki [340-429H]

٣٠ - قال الحافظ الإمام أبو عمر أحمد بن محمد بن عبد الله الأندلسي الطلمنكي المالكي في "كتاب الوصول إلى معرفة الأصول" وهو مجلدان أجمع المسلمون من أهل السنة على أن معنى قوله ﴿وهو معكم أين ما كنتم} ونحو ذلك من القرآن أنه علمه وأن الله تعالى فوق السموات بذاته مستو على عرشه كيف شاء وقال أهل السنة في قوله ﴿الرحمن على العرش استوى﴾ أن الاستواء من الله على عرشه على الحقيقة لا على المجاز.

30 - Abu ‘Umar At-Talamanki Al-Maliki (رحمه الله) said:
“Every Muslim from Ahl As-Sunnah wa Al-Jama’ah have agreed that the meaning of His [Allah's] saying: “And He is with you wherever you may be” [Quran 58:4] and similar verses from the Quran is that it is His Knowledge. And that Allah is above the heavens with His Essence, over His Throne however He wills. And Ahl As-Sunnah say in His saying “Ar-Rahman rose (Istawa) on the Throne” [Quran 20:5] That the Istiwa of Allah (جل جلاله) over the Throne is in a real sense (‘ala Al-Haqiqah) not a metaphor (majaz).”[52]

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[49] Kitab Al-‘Uluw (pg. 244)

[50] Amir Al-Mu’minin. He was a righteous leader.

[51] Kitab Al-‘Uluw (pg. 245)

[52] Kitab Al-‘Uluw (pg. 246)

Abu Nu'am Al-Isfahani [336-430H]

٣١ - قال ابو نعيم: طريقتنا طريقة السلف المتبعين للكتاب والسنة وإجماع الأمة ومما اعتقدوه أن الله لم يزل كاملا بجميع صفاته القديمة لا يزول ولا يحول لم يزل عالما بعلم بصيرا ببصر سميعا بسمع متكلما بكلام [...] وأن الأحاديث التي ثبتت في العرش واستواء الله عليه يقولون بها ويثبتونها من غير تكييف ولا تمثيل وأن الله بائن من خلقه والخلق بائنون منه لا يحل فيهم ولا يمتزج بهم وهو مستو على عرشه في سمائه من دون أرضه.

31 - Abu Nu'am Al-Isfahani (رحمه الله) said:
"Our path is the path of the Salaf, who follow the Book [i.e the Quran], the Sunnah, and the consensus (Ijma') of the Ummah. Among their beliefs is that Allah has always been complete with all His eternal attributes, which neither cease nor expire. He has always been Knowing with His knowledge, Seeing with a Sight, Hearing with a Hearing, Speaking with a Speech. [...]

And the Hadiths that have been established regarding the Throne and Allah's ascension (Istiwa) over it, they accept and affirm without takyif (delving into the modality) or likening [Allah to His creation]. And Allah is separate from His creation, and the creation is separate from Him. He does not dwell in them nor mix with them, and He is above, over His Throne, above His heavens, without being in His earth."[53]

Abu Nasr As-Sijzi [d.444H]

٣٢ - قال ابو نصر السجزى: ونص أحمد بن حنبل رحمة الله عليه على أن الله تعالى بذاته فوق العرش، وعلمه بكل مكان. وروى ذلك هو وغيره عن عبد الله بن نافع عن مالك بن أنس رحمة الله عليه وقد رواه غير واحد مع ابن نافع عن مالك بن أنس، وكذلك رواه الثقات عن سفيان بن سعيد الثوري وروى نحوه عن الأوزاعي هؤلاء أئمة الآفاق . واعتقاد أهل الحق أن الله سبحانه فوق العرش بذاته من غير مماسة وأن الكرامية ومن تابعهم على قول المماسة ضلال."

32 - Abu Nasr As-Sijzi (رحمه الله) said:
"Ahmad Ibn Hanbal, may Allah have mercy on him, affirmed that Allah, the Exalted, is above the Throne with His Essence and His knowledge encompasses all places.[54] This was

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[53] Kitab Al-'Uluw (pg. 243)

[54] Abdullah ibn Ahmad said: I said to my father (Ahmad ibn Hanbal) (رحمه الله):
"Our Lord, Blessed and exalted is he, is above the seven Heavens, over His Throne, separate from His creation, and His power and Knowledge is in every place? He said: "Yes, He is above His Throne, and nothing escapes His knowledge."
[Kitab As-Sunnah by Al-Khallal 2/296]

narrated by him and others from ‘Abdullah Ibn Nafi’ from Malik Ibn Anas [93-179H],[55] may Allah have mercy on him. It was narrated by more than one person along with Ibn Nafi’ from Malik Ibn Anas. Similarly, trustworthy narrators narrated it from Sufyan Ibn Sa’id Ath-Thawri [97-161H], and similar reports were narrated from Al-Awza‘i [88-157H].[56] These are the leaders of the scholars. The belief of Ahl Al-Haqq (truth) is that Allah, Glorified be He, is above the Throne with His Essence without touching (Mumassah). And Al-Karramiyyah and their likes from those who affirm touching, are deviant.”[57]

Abu ‘Amr Ad-Dani Al-Maliki [371-444H]

٣٣ - قال أبو عمرو الداني: ”ومن قولهم : أنه سبحانه فوق سماواته مستو على عرشه، ومستول على جميع خلقه، وبائن منهم بذاته ، غير بائن بعلمه“

33 - Abu ‘Amr Ad-Dani Al-Maliki (رحمه الله) said:
“And from their statements [i.e Ahl As-Sunnah]: He [Allah] (جل جلاله) is above His heavens, above over His Throne, controlling all His creation, separate from them (the creation) with His Essence, not separate from them with His knowledge.”[58]

Abu Uthman As-Sabuni Ash-Shafi'i [373-449H]

٣٤ - قال ابو عثمان الصابوني : ويعتقد أصحاب الحديث ويشهدون أن الله سبحانه فوق سبع سمواته، على عرشه مستوٍ؛ كما نطق به كتابه في قوله عزّ وجلّ في سورة الأعراف : ﴿وإن رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتوى على العرش.﴾ (...) وأخبر الله سبحانه عن فرعون اللعين أنه قال ﴿ابْنِ لِي صَرْحًا لَعَلى أَبْلُغُ الْأَسْبَابَ أَسْبَبَ السَّمَوَاتِ فَأَطْلِعَ إِلى إِلَه مُوسَى وَإِنِّي لَأَظُنُّهُم كذبا﴾ وإنما قال ذلك لأنه سمع موسى عليه السلام يذكر أن ربه في السماء، الا ترى إلى قوله:

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[55] Imam Malik bin Anas (رحمه الله) said: “Allah (جل جلاله) is above the heavens and His Knowledge is in every place; nowhere is free from it.”
[Kitab Ash-Shari’ah (2/74), Sharh Usul I’tiqad (1/485), Al-Ibanah Al-Kubra (2/450), Masa’il of Abu Dawud (pg. 353), just to name a few.]
Shaykh Al-Islam Ibn Taymiyyah (رحمه الله) said: “And all these chain of narrations are authentic.” [Dar’u Ta’arud Al-‘Aql wa An-Naql (6/261-262)]

[56] See his section at the start.

[57] Rislat As-Sijzi Ila Ahl Zabd (pg. 125-127)
The Karramiyyah went into the howness of Allah’s attributes and affirmed terms such as Allah touching the Throne. As for Ahl As-Sunnah, they affirm what the revelation affirmed and negate what the revelation negated.

[58] Ar-Risalah Al-Wafiyyah (pg. 129)

﴿وَإِنِّي لَأَظُنُّه كَذِباً﴾ يعني في قوله: إن في السماء إلها، وعلماء الأمة وأعيان الأئمة من السلف في أن الله تعالى على عرشه وعرشه فوق سماواته. رحمهم الله لم يختلفوا يثبتون من ذلك ما أثبته الله تعالى ويؤمنون به، ويصدقون الرب جل جلاله في خبره، ويطلقون ما أطلقه سبحانه وتعالى من استوائه على عرشه، ويمرونه على ظاهره، ويكلون علمه إلى الله، ويقولون: ﴿ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذكر إلا أُولُوا الألبي﴾، كما أخبر الله تعالى عن الراسخين في العلم أنهم يقولون ذلك ورضي منهم فأثنى عليهم به .

34 - Abu Uthman As-Sabouni Ash-Shafi'i (رحمه الله) said:
"Ahl Al-Hadith believe and testify that Allah, The One free from all deficiencies and The Most High, is above the seven heavens and over His Throne, as in His saying, The Most Mighty and The Most Majestic, in Surah Al-A'raf: "Indeed, your Lord is Allah, who created the heavens and earth in six days and then rose above the Throne." [Quran 7:54] (...) Allah, The One free from deficiencies, says about the cursed Fir'awn, that he said to Haman: "Build me a tower that I may arrive at the ways - The ways into the heavens - so that I may look at the God of Musa; but indeed, I think he is a liar." [Quran 40:36-37] He only said this because he heard Musa, peace be upon him say that his Lord is above the heavens, as you can see from Fir'awn's statement: "Indeed I think him to be a liar", in reference to Musa's statement: That there is a God above the heavens. The scholars of the Ummah and in particular the A'immah from the Salaf, may Allah have mercy on them, did not disagree that Allah, The Most High, is over His Throne and the Throne is above the seven heavens. They affirm what Allah, The Most High, has affirmed, and believe in what He, The Lord, The Most Majestic, has informed us with. They state this fact in exactly the same manner as Allah has stated about His ascension, they accept its apparent meaning (Dhahir) and leave the knowledge of its true nature to Allah and say: "We believe in all that is from our Lord and none receive admonition, except the men of understanding." [Quran 3:7] Just as Allah, The Exalted, informs us about those who are firmly grounded in knowledge who say this. So He is pleased with them and praises them."[59]

Ibn 'Abd Al-Barr Al-Maliki [368-463H]

٣٥ - قال ابن عبد البر: "وَأَمَّا احْتِجَاجُهُمْ بِقَوْلِهِ عَزَّ وَجَل ﴿مَا يَكُونُ مِنْ نَجوى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ولا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ معهم﴾ أينما كَانُوا فَلَا حُجَّةَ لَهُمْ فِي ظَاهِرِ هَذِهِ الْآيَةِ لِأَنَّ عُلَمَاءَ الصَّحَابَةِ وَالتَّابِعِينَ الَّذِينَ حَمَلْتُ عَنْهُمُ التَّأْوِيلَ فِي الْقُرْآنِ قَالُوا فِي تَأْوِيلِ هَذِهِ الْآيَةِ هُوَ عَلَى الْعَرْشِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ وَمَا خَالَفَهُمْ فِي ذَلِكَ أَحَدٌ يُحْتَجُّ بِقَوْلِهِ."

[59] Aqidah As-Salaf wa Ashab Al-Hadith by Sabuni (pg. 175-176)

35 - Ibn ‘Abd Al-Barr Al-Maliki (رحمه الله) said:
“As for their argument based on the words of the Almighty and Exalted: “There is no Najwa (secret council) among three but He is the fourth, nor among five but He is the sixth, nor fewer nor more, but He is with them wherever they may be” [Quran 58:7], there is no argument for them in the apparent meaning of this verse. For the Scholars of the Sahaba and the Tabi’in, from whom I have taken the interpretation of the Quran, have said regarding the interpretation of this verse that He is above the Throne and His knowledge is in every place, and none of them disagreed with this interpretation in a manner that is authoritative by their saying.”[60]

٣٦ - وقال ابن عبد البر: وفي هذا الحديث دليل على أن الله عز وجل في السماء على العرش من فوق سبع سماوات وعلمه في كل مكان كما قالت الجماعة أهل السنة أهل الفقه والأثر وحجتهم ظواهر القرآن في قوله ﴿الرحمن على العرش استوى﴾ [طه ٥] ومن الحجة فيما ذهبت إليه الجماعة أن الموحدين من العرب والعجم إذا كربهم أمر أو دهمهم غمر أو نزلت بهم شدة رفعوا أيديهم إلى السماء يستغيثون ربهم ليكشف ما نزل بهم ولا يشيرون بشيء من ذلك إلى الأرض ولولا أن موسى (عليه السلام) قال لهم إلهي في السماء ما قال فرعون ﴿يهمن بن لى صرحا لعلى أبلغ الأسبب أسبب السموت فأطلع إلى إله موسى﴾ [غافر ٣٨:٣٦]

36 - And Ibn ‘Abd Al-Barr said about the hadith of Nuzul[61]:
“In this Hadith, there is evidence that Allah, the Mighty and Majestic, is above the heaven, over the Throne, above seven heavens, and His knowledge is in every place, as stated by the group of Ahl al-Sunnah, Ahl Al-fiqh (Jurisprudence) and Athar (Narrations). Their proof is the apparent meaning (Dhahir) of the Qur'an in His saying “The Most Merciful rose over the Throne” [Quran 20:5] (...) And as proof also that Allah is above His throne, above the seven heavens is that the Monotheists (Muwahideen) as a whole both Arabs and non-Arabs alike, if something grieved them or they were inflicted by something stressful they directed their faces towards the heavens and sought aid from their Lord. And this practice is widely known to all classes of Muslims and it suffices just to mention it without commenting because there is compulsion in it and no Muslim ever refuted this practice”[62]

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[60] Al-Tamhid 5/149-150

[61] Abu Hurairah reported The Messenger of Allah ﷺ, said: "Allah comes down to the lowest heaven every night when the first third of the night has passed, and says: 'I am the Sovereign, I am the Sovereign. Who will call upon Me, that I may answer him? Who will ask of Me, that may give him? Who will ask Me for forgiveness, that I may forgive him?' And that continues until the light of dawn." It’s narrated in Sahih Al-Bukhari and Sahih Muslim.

[62]Al-Istidhkar (2/527-528)

Sa'id ibn Ali Az-Zanjani Ash-Shafi'i [381-471H]

٣٧ - قال ابن القيم: قول إمام الشافعية في وقته سعد بن علي الزنجاني صرح بالفوقية بالذات فقال: وهو فوق عرشه بوجود ذاته. هذا لفظه وهو إمام في السنة له قصيدة فيها معروفة أولها: تمسك بحبل الله واتبع الأثر ... [ودع عنك رأيا لا يلائمه خبر] وقال في شرح هذه القصيدة: والصواب عند أهل الحق أن الله تعالى خلق السماوات والأرض وكان عرشه على الماء مخلوقا قبل خلق السماوات والأرض ثم استوى على العرش بعد خلق السماوات والأرض على ما ورد به النص ونطق به القرآن وليس معنى استوائه أنه ملكه واستولى عليه لأنه كان مستوليا عليه قبل ذلك وهو أحدثه لأنه مالك جميع الخلائق ومستول عليها وليس معنى الاستواء أيضا أنه ماس العرش أو اعتمد عليه أو طابقه؛ فإن كل ذلك ممتنع في وصفه جل ذكره، ولكنه مستو بذاته على عرشه بلا كيف كما أخبر عن نفسه، وقد أجمع المسلمون على أن الله هو العلي الأعلى ونطق بذلك القرآن بقوله تعالى: ﴿سبح اسم ربك الأعلى﴾ [الأعلى: ١] وأن لله علو الغلبة والعلو الأعلى من سائر وجوه العلو؛ لأن العلو صفة مدح عند كل عاقل فثبت بذلك أن لله علو الذات وعلو الصفات وعلو القهر والغلبة. وجماهير المسلمين وسائر الملل قد وقع منهم الإجماع على الإشارة إلى الله جل ثناؤه من جهة الفوق في الدعاء والسؤال، فاتفاقهم بأجمعهم على الإشارة إلى الله سبحانه من جهة الفوق حجة ولم يستجز أحد الإشارة إليه من جهة الأسفل ولا من سائر الجهات سوى جهة الفوق، وقال تعالى: ﴿يخافون ربهم من فوقهم﴾ [النحل: ٥٠] ، وقال تعالى: ﴿إليه يصعد الكلم الطيب والعمل الصالح يرفعه﴾ [فاطر: ١٠] وقال تعالى: ﴿تعرج الملائكة والروح إليه﴾ [المعارج: ٤] وأخبر عن فرعون أنه قال: ﴿ياهامان ابن لي صرحا لعلي أبلغ الأسباب - أسباب السماوات فأطلع إلى إله موسى وإني لأظنه كاذبا﴾ [غافر: ٣٦ - ٣٧] وكان فرعون قد فهم عن موسى أنه يثبت إلها فوق السماء حتى رام بصرحه أن يطلع إليه واتهم موسى بالكذب في ذلك ومخالفنا ليس يعلم أن الله فوقه بوجود ذاته فهو أعجز فهما من فرعون. وقد صح عن رسول الله صلى الله عليه وآله وسلم «أنه سأل الجارية التي أراد مولاها عتقها أين الله؟ قالت: في السماء وأشارت برأسها، وقال من أنا؟ قالت: أنت رسول الله فقال: أعتقها فإنها مؤمنة، فحكم النبي صلى الله عليه وسلم بإيمانها حين قالت: إن الله في السماء،» وقال الله عز وجل: ﴿ثم استوى على العرش﴾ [الأعراف: ٥٤] وقال تعالى ﴿يدبر الأمر من السماء إلى الأرض ثم يعرج إليه﴾ [السجدة: ٥] وذكر النبي صلى الله عليه وسلم ما بين كل سماء إلى سماء وما بين السماء السابعة وبين العرش ثم قال الله فوق ذلك.

37 - Ibn Al-Qayyim (رحمه الله) said:
The statement of the Imam of Shafi'i's in his time, Sa'id ibn Ali Az-Zanjani, explicitly affirmed [Allah's] aboveness with essence.

So he said: "And He exists above His Throne with His essence." This is his wording, and he is an Imam of the Sunnah. He has a well-known poem that begins:

"Hold fast to the rope of Allah and follow the Athar (narrations), ... [and leave off (any) opinion that has no supporting evidence.][63]"

And he said in the explanation of this poem: "The correct view among Ahl Al-Haqq (truth) is that Allah, the Exalted, created the heavens and the earth, and His Throne was above the water, created before the creation of the heavens and the earth. Then He rose above the Throne after the creation of the heavens and the earth, as the text states and the Quran declares. The meaning of the Istawa is not that it's His Sovereignty and (that He) Istawla (conquered it), for He was already in possession of it (the Throne) before that, and He created it because He is the Owner of all creation and has dominion over them. And the meaning of Istawa is not that He is touching the Throne or depending on it or equal to it; for all of that is impossible for His description, exalted be His mention; rather, He is is above with His Essence over the Throne, without how, as He has described Himself, and the Muslims have reached a consensus that Allah is the Most High, the Exalted, and the Quran declares that with His saying, "Exalt the name of your Lord, the Most High" [Quran 87:1]. And Allah has the highness of supremacy and the highest in all forms of highness; for highness is an attribute of praise among every person of (sound) mind. Thus, it is established that Allah has the highness of essence, the highness of attributes, and the highness of supremacy and subjugation.

The majority of Muslims and other religions and from their consensus (Ijma') on pointing to Allah, the Exalted, from the direction (Jiha) of above in supplication and request. Their agreement to point towards Allah, glorified be He, from the direction of above is evidence (Hujjah), and no one has permitted pointing to Him from below or from any other direction except above. Allah said: "They fear their Lord above them" [Quran 16:50], and He said: "To Him ascends good speech, and righteous work raises it." [Quran 35:10], and He said: "The angels and the Spirit will ascend to Him" [Quran 70:4]. And He told about Fir'awn that he said: "O Haman, build me a tower that I may reach the ways - the ways of the heavens and look upon the God of Musa; and indeed, I think he is a liar" [Quran 40:36-37]. Fir'awn had understood from Musa that he affirmed a God above the heavens, so he sought with his tower to look upon Him and accused Musa of lying in that. Our opponent does not know that Allah is existing above with His essence; he is less understanding than Fir'awn.

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[63] From Kitab Al-'Uluw (pg. 259)

It is authentic from the Messenger of Allah, blessings be upon him and his family, that he asked the slave girl whom her master wanted to free, “Where is Allah?” She said, “Above the heavens.” And she pointed with her head. He said, “Who am I?” She said, “You are the Messenger of Allah.” He said, “Free her, for she is a believer.”[64] The Prophet ﷺ, judged her as a believer when she said that Allah is above the heavens. The Prophet, may Allah bless him and his family, mentioned what is between each heaven and the next, and between the seventh heaven and the throne, and then said, "Allah is above that.[65]"[66]

Abu Isma’il Al-Harawi [393-481H]

٣٨ - قال ابن القيم: صرح في كتابه: بلفظ الذات في العلو، وأنه استوى بذاته على عرشه، قال: ”ولم تزل أئمة السلف تصرح بذلك.“

38 - Ibn Al-Qayyim (رحمه الله) said:
He stated in his book with the wording that (Allah's) essence is in Uluw (aboveness), and that He rose (Istawa) with His Essence over His Throne. He said: “And the Imams of the Salaf have consistently affirmed that.”[67]

Nasr ibn Ibrahim ibn Nasr Ash-Shafi’i [377-490H][68]

٣٩ - قال نصر بن ابراهبم: إن قال قائل: قد ذكرت ما يجب على أهل الإسلام من اتباع كتاب الله وسنة رسوله، وما أجمع عليه الأئمة والعلماء، والأخذ بما عليه أهل السنة والجماعة، فاذكر مذاهبهم وما أجمعوا عليه من اعتقادهم، وما يلزمنا من المصير إليه من إجماعهم. فالجواب: أن الذي أدركت عليه أهل العلم ومن لقيتهم وأخذت عنهم، ومن بلغني قوله من غيرهم ... فذكر جمل اعتقاد أهل

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[64] Sahih Muslim 537

[65] You can read the Hadith at its length in Sunan Abi Dawud 4726 in his chapter of the refutation of the Jahmiyyah. This Hadith is weak, but it's accepted by the Salaf As-Salih and narrated in many of their books. Moreover there is a similar narration of Ibn Mas’ud and its Isnad (chain of narration) is Sahih.
‘Abdullah Ibn Mas‘ud (رضي الله عنه) said: “Between the lowest heaven and the one after it is the distance of five hundred years, and between every two heavens is the distance of five hundred years, and between the seventh heaven and the Kursi is the distance of five hundred years, and between the Kursi and the water is the distance of five hundred years, and the Throne is above the water, Allah the Almighty is above the Throne. And nothing is hidden from Allah of your deeds.” And in other narrations “He knows what you are upon” [Al-Asma wa As-Sifat of Al-Bayhaqi (pg. 1016 and 1017)]
Ibn Al-Qayyim and Al-Dhahabi said: “Isnad Sahih.” [Ijtima Al-Juyush Al-Islamiyyah (pg. 390), Kitab Al-Arsh (2/165)] Ibn Hajar said: “Ibn Khuzaymah [d.311H] graded it Sahih.” [Fath Al-Bari 13/413]

[66] Ijtima Al-Juyush Al-Islamiyyah (pg. 298-300)

[67] Ijtima’ Al-Juyush Al-Islamiyah (pg. 427)

[68] He was 113 years old

السنة وفيه: أن الله مستو على عرشه بائن من خلقه، كما قال في كتابه: ﴿أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾، ﴿وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا﴾

39 - Nasr ibn Ibrahim Ash-Shafi'i (رحمه الله) said:
"If a speaker says: You have mentioned what is obligatory upon Ahl Al-Islam in following the Book of Allah and the Sunnah of His Messenger, and what the Imams and scholars have unanimously agreed upon, and adhering to what Ahl As-Sunnah Wa Al-Jama'ah are upon, then mention their beliefs and what they have unanimously agreed upon in their Aqidah, and what is necessary for us to follow from their consensus (Ijma'). So the answer is: What I have grasped from Ahl Al-'Ilm (knowledge) whom I have met and learned from, and what has reached me of their sayings from others...". Then he mentioned the entirety of the Aqidah of Ahl As-Sunnah, in it: "That Allah rose over His Throne, separate from His creation, as He said in His Book: "(He is) encompassing all things in knowledge." [Quran 65:12] "and He (Allah) keeps count of all things." [Quran 72:28][69]

Al-Baghawi Ash-Shafi'i [d.516H]

٤٠ - قال البغوي: ﴿ثم استوى على العرش﴾، قال الكلبي ومقاتل استقر. وقال أبو عبيدة: صعد. وأوّلت المعتزلة الاستواء بالاستيلاء، وأما أهل السنة فيقولون : الاستواء على العرش صفة الله تعالى، بلا كيف، يجب على الرجل الإيمان به، ويكل العلم فيه إلى الله عزّ وجلّ. وسأل رجل مالك بن أنس عن قوله: ﴿الرحمن على العرش استوى﴾ [طه-٥] ، كيف استوى؟ فأطرق رأسه مليا، وعلاه الرحضاء، ثم قال: الاستواء غير مجهول، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة، وما أظنك إلا ضالا ثم أمر به فأخرج.

40 - Al-Baghawi (رحمه الله) commented on the verse: "Then He Istawa (rose) over the Throne." [Quran 7:54] saying:
"Al-Kalbi [d.146H] and Muqatil [d.150H] said: "Istaqar (settled)." Abu 'Ubayd [the grammarian] [d.224H] said: "Sa'id (ascended)." While The Mu'tazilah interpreted Al-Istiwa [here] as Al-Istila (taking control). As for the Ahl As-Sunnah, they say: Al-Istiwa (rising) above the Throne is an Attribute of Allah the Most High, without how. It is obligatory for a person to believe in it, and to leave the knowledge of it [I.e its modality] to Allah, the Mighty and Majestic. A man asked to [Al-Imam] Malik ibn Anas (رحمه الله) about His saying, "The Most Merciful Istawa (rose) over the Throne," [Quran 20:5] he said: How did He make Istiwa [rising over the Throne]?", Malik bowed his head silently until he raised it, dripping sweat, saying : "The Istiwa (rising) is not unknown and the modality is

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[69] Kitab Dar' Ta'arud al-'Aql wa an-Naql
(6/251)

incomprehensible; belief in it is obligatory, and to ask about it [the modality] is a bid'ah (innovation). I do not see you as anything but a deviant." Then, he ordered the man to be expelled."[70]

Abu Ahmad ibn Al-Husayn Ash-Shafi'i [463-517H]

٤١ - قال أبي أحمد بن الحسين الشافعي المعروف بابن الحداد: قال: الحمد لله وسلام على عباده الذين اصطفى وصلى الله على محمد وآله الطاهرين وسلم تسليما أما بعد: فإنك وفقك الله تعالى لقول السداد وهداك سبل الرشاد، سألتني عن الاعتقاد الحق والمنهج الصدق الذي يجب على العبد المكلف أن يعتقده ويلتزمه فأقول والله الموفق للصواب: الذي يجب على العبد اعتقاده ويلزمه في ظاهره وباطنه اعتماده ما دل عليه كتاب الله تعالى وسنة رسوله صلى الله عليه وآله وسلم وإجما ع الصدر الأول من علماء السلف وأئمتهم الذين هم أعلام الدين وقدوة من بعدهم من المسلمين وذلك أن يعتقد العبد ويقر ويعترف بقلبه ولسانه أن الله (...) لا راد لأمره ولا معقب لحكمه رب العالمين. إله الأولين والآخرين مالك يوم الدين: ﴿ليس كمثله شيء وهو السميع البصير﴾ [الشورى: ١١] نصفه بما وصف به نفسه في كتابه العظيم وعلى لسان رسوله صلى الله عليه وآله وسلم الكريم لا نجاوز ذلك ولا نزيد بل نقف عنده وننتهي إليه ولا ندخل فيه برأي ولا قياس، لبعده عن الأشكال والأجناس، ﴿ذلك من فضل الله علينا وعلى الناس ولكن أكثر الناس لا يشكرون﴾ [يوسف: ٣٨] وأنه سبحانه مستو على عرشه وفوق جميع خلقه كما أخبر في كتابه وعلى ألسنة رسله صلى الله عليهم وسلم من غير تشبيه ولا تعطيل، ولا تحريف ولا تأويل، وكذلك كل ما جاء من الصفات نمره كما جاء من غير مزيد عليه، ونقتدي في ذلك بعلماء السلف الصالح رضوان الله تعالى عليهم أجمعين، ونسكت عما سكتوا عنه ونتأول ما تأولوا وهم القدوة في هذا الباب: ﴿أولئك الذين هداهم الله وأولئك هم أولو الألباب﴾ [الزمر: ١٨]

41 - Abu Ahmad Ash-Shafi'i (رحمه الله) said:

"Alhamdulillah, and peace upon His chosen servants, and may Allah bless Muhammad and his pure family and grant them abundant peace. As for what follows: Indeed, may Allah guide you to the right words and direct you to the paths of guidance. You asked me about the true belief and correct manhaj that the accountable servant must believe in and adhere to. So I say, and Allah is the guide to the right path:

What the servant must believe in and adhere to, both outwardly and inwardly, is what is indicated by the Quran, the Sunnah of His Messenger and the consensus (ijma') of the first generation of Salaf, who are the leaders of religion and the role models for those who

[70] Tafsir Al-Baghawi (3/235-236)

followed them among the Muslims. That is, the servant must believe, affirm, and acknowledge with his heart and tongue that (...) He is the Lord of the worlds, the God of the first and the last, the Master of the Day of Judgment: "There is nothing like unto Him, and He is the All-Hearing, the All-Seeing" [Quran 42:11] We describe Him as He described Himself in His Book and as His Messenger described Him, without exceeding that or adding to it. We stop at what has been stated and do not delve into it with opinion or analogy because He is beyond comparison and similarity: "That is the grace of Allah, which He bestows on whom He pleases; and Allah is the Lord of immense grace" [Quran 12:38] He, glory be to Him, rose over His Throne and above all His creation, as He informed in His Book and through the tongues of His messengers without resembling or negating, without distortion or Ta'wil (I.e false interpretation in this case). Likewise, all the attributes that have come are accepted as they came without adding to them, and we follow in this the Salaf and we remain silent about what they remained silent about and interpret what they interpreted, and they are the examples in this regard: "They are the ones whom Allah has guided; so follow their guidance" [Quran 39:18][71]

Abu Al-Hasan al-Karji Ash-Shafi'i [458-532H] and Ibn As-Salah Ash-Shafi'i [577-643H]

٤٢ - قال أبو الحسن الكرجي: "عقيدة أصحاب الحديث فقد ... بأرباب دين الله أسنى المراتب عقائدهم أن الإ له بذاته ... على عرشه مع علمه بالغوائب"

٤٣ - قال ابن الصلاح: "هذه عقيدة أهل السنة وأصحاب الحديث."

42 - Abu Al-Hasan al-Karji Ash-Shafi'i (رحمه الله) said in his poem:
"The creed of the adherents of Hadith has elevated the followers of Allah's religion to the highest ranks. Their belief is that Allah, with His Essence, is above His Throne, with His knowledge encompassing all hidden matters."[72]

43 - Ibn As-Salah Ash-Shafi'i (رحمه الله) said: "This is the creed of the people of the Sunnah and the companions of Hadith."[73]

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[71] Ijtima Al-Juyush Al-Islamiyyah (pg. 259-267)
[72] Kitab Al-'Arsh (2/469-470)
[73] Kitab Al-'Uluw (pg. 236)

Qiwam As-Sunnah Ash-Shafi'i [457-535H]

٤٤ - قال قوام السنة: "قال أهل السنة: خلق الله السموات والأرض، وكان عرشه على الماء مخلوقا قبل خلق السموات والأرض. ثم استوى على العرش بعد خلق السموات والأرض على ما ورد به النص.
وليس معناه المماسة، بل هو مستو على عرشه بلا كيف، كما أخبر عن نفسه. وزعم هؤلاء: أنه لا يجوز الإشارة إلى الله سبحانه بالرؤوس بعد خلق السموات والأرض على ما رود به النص. وليس معناه المماسة، بل هو مستو على عرشه بلا ،كيف، كما أخبر عن نفسه . وزعم هؤلاء: أنه لا يجوز الإشارة إلى الله سبحانه بالرؤوس والأصابع إلى فوق، فإن ذلك يوجب التحديد . وقد أجمع المسلمون أنّ الله هو العلي الأعلى، ونطق بذلك القرآن في قوله : «سبح اسم ربك الأعلى. وزعموا أن ذلك بمعنى علوّ الغلبة لا علوّ الذات. وعند المسلمين أن الله عزّ وجلّ علوّ الغلبة والعلو من سائر وجوه العلوّ. لأن العلو صفة مدح، فثبت أنّ لله تعالى علوّ الذات، وعلوّ الصفات، وعلوّ القهر والغلبة. وفي منعهم الإشارة إلى الله سبحانه من جهة الفوق خلاف منهم لسائر الملل. لأن جماهير المسلمين، وسائر الملل قد وقع منهم الإجماع على الإشارة إلى الله جلّ ثناؤه من جهة الفوق في الدعاء، والسؤال. فاتفاقهم بأجمعهم على ذلك حجه، ولم يستجز أحد الإشارة إليه من جهة الأسفل، ولا من سائر الجهات سوى جهة الفوق."

44 - Qiwam As-Sunnah Ash-Shafi'i (رحمه الله) said:
"Ahl As-Sunnah affirm that Allah (جل جلاله) created the heavens and the earth, and His throne was over the water, created before the creation of the heavens and the earth. Then He rose over the Throne after creating the heavens and the earth, as stated in the texts [the revelation]. It does not mean with touching, but rather, it is a rising (Istiwa) above His Throne without delving into the howness, as He informed about Himself.

While those [Asha'irah and their likes] claim that it is not permissible to point towards Allah by pointing with heads and fingers upwards, as that would imply limit. And [In the opposite] Muslims unanimously agree that Allah is the Most High, and the Quran testifies to this in the verse: "Exalt the name of your Lord, the Most High." [Quran 87:1].

While they [Asha'irah and their likes] claim that this means highness in domination and not a aboveness of Essence. But for the Muslims, Allah (جل جلاله) is attributed with the highness in domination, and with the highness in all its forms, as highness is a praiseworthy attribute. Thus, it is established that Allah is above in His essence, attributes, dominance, and superiority. And, in their prohibition of pointing above to Allah, they differ with all religions. The majority of Muslims and other religions have reached a consensus on pointing towards Allah in the direction of above in supplication and request. Their unanimous

agreement is strong evidence. And no one has justified pointing down towards Him or in any other direction except in the direction of above."[74]

Yahya Al-'Imrani Ash-Shafi`i [489-558H]

٤٥ - قال يحيى العمراني: "قد ذكرنا في أول الكتاب أن عند أصحاب الحديث والسنة أن الله سبحانه بذاته بائن عن خلقه، على العرش استوى فوق السموات، غير مماس له، وعلمه محيط بالأشياء كلها."

45 - Yahya Al-'Imrani Ash-Shafi'i (رحمه الله) said:
"Ashab Al-Hadith and Sunnah believe that Allah –Subhanahu- is by His Essence, separate from His creation, rose (Istawa) over His Throne above the Heavens, without touching, and His Knowledge encompasses everything."[75]

٤٦ - وقال يحيى الشافعي: ولأن المسلمين مجمعون عند الدعاء على رفع أبصارهم وأكفهم إلى نحو السماء فدل على صحة ما قلناه. وروي عن عكرمة في قوله تعالى إخبارا عن إبليس {ثم لآتينهم من بين أيديهم ومن خلفهم وعن أيمانهم وعن شمائلهم}، قال ابن عباس: 'ألم يستطع أن يقول من فوقهم علم أن الله فوقهم'"

46 - And Yahya Ash-Shafi'i said:
"And because the Muslims are gathered in supplication, raising their eyes and hands towards the sky, it indicates the validity of what we have said. And it was narrated by Ikrimah regarding His saying, informing about Shaytan, "Then I will come to them from before them and from behind them and on their right and on their left" [Quran 7:17] Ibn 'Abbas said: 'He could not say from above them because he knew that Allah is above them.'[76]"[77]

٤٧ - قال ابن القيم: له كتاب لطيف في السنة على مذهب أهل الحديث، صرح فيه بمسألة الفوقية والعلو، والاستواء حقيقة.

47 - Ibn Al-Qayyim said:
"He has a refined book on the Sunnah on the beliefs (madhab) of Ahl Al-Hadith. In it, he explicitly stated the issue of Fawqiyyah (aboveness) and Al-'Uluw (elevation) and Istiwa (rising) as a reality (Haqiqah)."[78]

[74] Al-Hujjah fi Bayan Al-Mahajjah (2/113-114)
[75] Al-Intisar fi al-Radd 'ala Al-Mu'tazilah Al-Qadariyah Al-Ashrar by Al-'Imrani (pg. 607)
[76] Tafsir At-Tabari (10/101)
[77] Al-Intisar (pg. 616)
[78] Ijtima' Al-Juyush Al-Islamiyah (pg. 281)

‘Abd Al-Qadir Al-Jilani Al-Hanbali [470-561H]

٤٨ - قال عبد القادر الجيلاني: أما تستحون يصف الحق عز وجل نفسه بصفات يرضاها له تتأولونها وتردونها عليه؟ ما يسعكم ما وسع من تقدمكم من الصحابة والتابعين ربنا عز وجل على العرش كما قال من غير تشبيه ولا تعطيل ولا تجسيم.

48 - ‘Abd Al-Qadir Al-Jilani (رحمه الله) said:
“Aren't you ashamed? The Almighty describes Himself with attributes that He approves for Himself, yet you interpret and reject them? Doesn't it suffice you what sufficed those who preceded you from the Companions and At-Tabi’in, Our Lord, the Almighty, is over the Throne as He said, without resemblance, nor negation, or tajsim (anthropomorphism).”[79]

Ibn Rushd [d.605H]

٤٩ - قال ابن رشد: ”القول في الجهة: وأما هذه الصفة فلم يزل أهل الشريعة في أول الأمر يثبتونها لله سبحانه حتى نفتها المعتزلة، ثم تبعهم على نفيها متأخرو الأشعرية كأبي المعالي ومن اقتدى بقوله، وظواهر الشرع تقتضي إثبات الجهة .... لأن الشرائع كلها مبنية على أن الله في السَّماء، وأن منه تنزل الملائكة بالوحي إلى النبيين، وأن من السماء نزلت الكتب، وإليها كان الإسراء بالنبي صلى الله عليه وسلم حتى قرب من سدرة المنتهى. وجميع الحكماء قد اتفقوا على أن الله والملائكة في السماء كما اتفقت جميع الشرائع على ذلك“

49 - Ibn Rushd said:
"Regarding the concept of Jiha (direction): As for this attribute, the people of Shari’ah have always affirmed it [in its] first [centuries] for Allah, the Exalted, until the Mu'tazilah denied it. Then, the later Asha’irah, such as Abu al-Ma’ali and those who followed his teachings, also denied it. However, the apparent meanings of Shari’ah texts necessitate the affirmation of Jiha (direction) because all the religious laws are based on the belief that Allah is above the heaven, that the angels descend from Him with revelation to the prophets, that from the Heavens the Scripture descended, and that the night journey (Isra) of the Prophet (ﷺ) was to the heaven until he until he came near Sidrah al-Muntaha. All the wise have agreed that Allah and the Angels are above the Heavens, as all religious laws have agreed on this."[80]

[79] Al-Fath Ar-Rabbani Wa Al-Fayd Ar-Rahmani (pg. 99)
[80] Al-Kashf ‘an Manahij Al-Adilah fi ‘aqa'id Al-Milah (pg. 145)

Ibn Qudamah Al-Hanbali [541-620H]

٥٠ - قال ابن قدامة: "فإن الله تعالى وصف نفسه بالعلو في السماء، ووصفه بذلك محمد خاتم الأنبياء، وأجمع على ذلك جميع العلماء من الصحابة الأتقياء والأئمة من الفقهاء، وتوارترت الأخبار بذلك على وجه حصل به اليقين، وجمع الله تعالى عليه قلوب المسلمين، وجعله مغروزا في طباع الخلق أجمعين، فتراهم عند نزول الكرب بهم يلحظون السماء بأعينهم، ويرفعون نحوها للدعاء أيديهم، وينتظرون مجيء الفرج من ربهم، وينطقون بذلك بألسنتهم لا ينكر ذلك إلا مبتدع غال في بدعته، أم مفتون بتقليده واتباعه على ضلالته، وأنا ذاكر في الجزء بعض بلغني من الأخبار في ذلك عن رسول الله صلى الله عليه وسلم، وصحابته والأئمة المقتدين"

50 - Ibn Qudamah Al-Hanbali (رحمه الله) said:
"Allah has described Himself with Uluw (elevation) above the heavens, and similarly He has been described by His Messenger Muhammad ﷺ, the seal of the prophets; something upon which all of the scholars from the pious companions held a consensus, as did the Imams from the jurists. The reports concerning that became so numerous, that a level of certainty was achieved, and Allah has united the hearts of the Muslims upon this, and made it a natural instinct in all of His creation, and therefore you see them when some calamity befalls them that they look with their eyes to the sky, and raise their hands towards it, waiting for alleviation of calamity from their Lord, and they utter [this belief] with their tongues, no one denies this except a heretic, a fanatic in his heresy, or someone who is infatuated with making blind-following of him (the heretic), and following him in his misguidance."[81]

Mahmud ibn Abi Al-Qasim Ad-Dashti [600-665H]

٥١ - قال محمودُ بنُ أبي القاسم الدشتي: قال أهل السُّنةِ : إن الله بكماله فوق عرشه، يعلَمُ ويسمعُ مِن فوق العرش، لا يخفى عليه من خلقه خافيةٌ، ولا يَحِجُبُهم عنه شيء، عِلمه بهم فوق العرش مُحيط، وبصره فيهم نافذ.

51 - Mahmud ibn Abi Al-Qasim Ad-Dashti (رحمه الله) said:
"Ahl As-Sunnah said: 'Indeed Allah, with His perfection, is above His Throne. He knows and hears from above the Throne. Nothing from His creation is hidden from Him, and nothing veils them from Him. His knowledge of them encompasses everything from above the Throne, and His sight penetrates them.'"[82]

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[81] Ithbat Sifat Al-Uluw by Ibn Qudamah Al-Maqdisi (pg. 63)

[82] Ithibat Al-Hadd Allah (pg. 152)

Abu Zakariya As-Sarsari Al-Hanbali [558-656H]

٥٢ - قال رحمه الله في قصيدته اللامية التي نظم فيها اعتقاد الشافعي رضي الله عنه - التي أولها: ومذهبه في الاستواء كمالك ... وكالسلف الأبرار أهل التفضل وقل مستو بالذات من فوق عرشه ... ولا تقل استولى فمن قال يبطل وقد بان منه خلقه وهو بائن ... من الخلق يحصي للخفي وللجلي و ﴿أقرب من حبل الوريد﴾ مفسر ... وما كان في معناه بالعلم فاعقل علا في السماء الله فوق عباده ... دليلك في القرآن غير مقلل وإثبات إيمان الجويرية اتخذ ... دليلا عليه مسند غير مرسل.

52 - Abu Zakariya As-Sarsari al-Hanbali (رحمه الله) in his Lamiyya poem, in which he composed the Aqidah (creed) of Imam Ash-Shafi'i, may Allah be pleased with him:

"And his belief (Madhab) in Istiwa is that of Malik, and righteous As-Salaf, the people of grace, And say He rose with His Essence above His Throne, And do not say (that it means) Istawla (conquered) for saying that is not the truth [...]
And His creation are separate from Him, and He's separate from the creation and He knows the secret and the apparent, And "We are nearer to him than his jugular vein" [Quran 50:16] is interpreted. to be by knowledge, and what has a similar meaning, so understand, Allah rose over the Heavens above His slaves. The proof is in the Quran, not broken And take the affirmation of the faith of the slave girl as a complete transmitted evidence, not an incomplete one."[83]

Al-Qurtubi Al-Maliki [600-671H]

٥٣ - قال القرطبي: "وقد كان السلف الأول رضي الله عنهم لا يقولون بنفي الجهة ولا ينطقون بذلك، بل نطقوا هم والكافة بإثباتها لله تعالى كما نطق كتابه وأخبرت رسله. ولم ينكر أحد من السلف الصالح أنه استوى على عرشه حقيقة. وخص العرش بذلك لأنه أعظم مخلوقاته، وإنما جهلوا كيفية الاستواء فإنه لا تعلم حقيقته. قال مالك رحمه الله: الاستواء معلوم- يعني في اللغة- والكيف مجهول، والسؤال عن هذا بدعة. وكذا قالت أم سلمة رضي الله عنها."

53 - Al-Qurtubi said:
"As-Salaf As-Salih did not deny Jiha (direction), but all of them affirmed it for Allah (جل جلاله) as His Book mentioned and His Messengers informed. And none of the righteous Salaf denied that Allah rose over His Throne in real sense (haqiqatan), and He [Allah] specified the Throne for that because it is the greatest of creations. However, they were unaware of Al-Kayf (the modality) of the rising, for its reality is unknown. [Al-Imam] Malik (رحمه الله) said: "The Istiwa (rising) is known - in language, meaning it is understood linguistically -

[83] Ijtima' Al-Juyush Al-Islamiyah (pg. 487-489)

while Al-kayf (the howness) is unknown, and questioning about it is an innovation." And Umm Salamah, may Allah be pleased with her, said the same."[84]

٥٤ - وقال القرطبي: "وأظهر هذه الأقوال وإن كنت لا أقول به ولا أختاره ما تظاهرت عليه الآى والأخبار أن الله سبحانه على عرشه كما أخبر فى كتابه وعلى لسان نبيه بلا كيف ، بائن من جميع خلقه هذا جملة مذهب السلف الصالح فيما نقل عنهم الثقات."

54 - And Al-Qurtubi said:
"The most correct statement, even though I do not say it or choose it,[85] is what the verses, the reports, and the righteous scholars have demonstrated is that Allah (ﷻ) is over His Throne as He informed in His book and on the tongue of His prophet (ﷺ), without how, separate from all His creation. This is the doctrine of As-Salaf As-Salih (the righteous predecessors)."[86]

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[84] Tafsir Al-Qurtubi of the ayah 54 of Surah Al-A'raf

[85] This is because he is Ashari.

[86] Al-Asna fi Sharh Asma' Allah Al-Husna (2/132)



Appendix:

Quotes which don't necessarily reach the level of consensus or is a consensus but proves Allah is above the Throne indirectly.

Al-Khalil ibn Ahmad [100-170H]

55/1 - The grammarian Al-Khalil ibn Ahmad (رحمه الله) was asked:
"Did you find Istawa with the meaning of Istawla (conquered/took over)?"[87] He said: "This is not what the Arabs know, not is it permissible in their language"[88]

Bishr Ibn 'Umar [d.207]

56/2 - Bishr ibn 'Umar (رحمه الله) said:
"I heard from more than one of the Mufasirin[89] that they said regarding the verse: "The Most Merciful Istawa (rose) above the Throne" [Quran 20:5], "Rose (Irtafa) over the Throne."[90]

Zuhayr Ibn 'Abad [d.238H]

57/3 - Zuhayr Ibn 'Abad (رحمه الله) said:
"Everyone that I have met from the scholars: Malik Ibn Anas, Sufyan (Ibn 'Uyaynah), Fudayl Ibn 'Iyad, 'Isa, 'Abdullāh Ibn Al-Mubarak, and Waki' Ibn Al-Jarrah, they said: 'The Nuzul (descent) of Allah is true'"[91]

Ahmad ibn Hanbal [164-241H]

58/4 - Imam Ahmad (رحمه الله) said:
"And if you want to know that the Jahmi is lying about Allah when he is claiming that Allah is in every place, and that He is not in one place without (also) being in another place (at the

[87] This is what the early Jahmiyyah said and it is what the Asha'irah say as well.
[88] Al-Tafsir Al-Lughawi Al-Quran Al-Karim (pg. 540)
[89] Explainers of the Quran, famous ones are Ibn Kathir and At-Tabari.
[90] Sharh Usul I'tiqad Ahl As-Sunnah Al-Lalaka'i (1/478-479)
[91] Usul As-Sunnah by Ibn Abi Zamanin (pg. 113)

same time), then say to him: “Did Allah not exist and there was nothing along with him?” Then he will say: “Yes.”

Then say to him: ”When He created something, did He then create it inside Himself or outside of Himself?” And then he is led to three answers where he must say one of them. If he claims that Allah created the creation inside Himself then he commits kufr, due to claiming that the jinn, mankind and the shayatin (pl. shaytan) are in His Self. And if he says that He created them outside of Himself and then entered into them, then this is also kufr when he claims that He entered into every place and unwanted dirt and rotten (things).

And if he says that He created them outside of Himself and did not enter into them then he has retracted his saying completely. And this is the opinion of Ahl As-Sunnah.”[92]

Ahmad ibn Ishaq Ash-Shafi’i [258-342H]

٥٩/٥ - قال الشيخ أبو بكر أحمد بن إسحاق بن أيوب الفقيه: «قد تضع العرب» في «بموضع» على " قال الله عز وجل: ﴿فسيحوا في الأرض﴾ [التوبة: ٢] وقال: ﴿لأصلبنكم في جذوع النخل﴾ [طه: ٧١] ومعناه: على الأرض وعلى النخل، فكذلك قوله: ﴿في السماء﴾ [البقرة: ١٤٤] أي على العرش فوق السماء، كما صحت الأخبار عن النبي صلى الله عليه وسلم.[93]

59/5 - Ahmad ibn Ishaq As-Subghi Ash-Shafi’i (رحمه الله) said:
“The Arabs use fi (I.e in) in the place of ‘ala (on; above; over), Allah, the Exalted said: “so travel freely fi the earth” [Quran 9:6] and He said “I will surely crucify you ‘fi’ the trunks of date palms” [Quran 20:71] that means “on the earth” and “on the trunks of date palms”. Such is the case with “fi the heavens” [Quran 2:144] which means over the Throne above the heavens, as it had been authentically reported from the Prophet ﷺ.”[94]

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[92] Kitab As-Sunnah of Khallal (2/445) and Ijtima’ al-Juyush al-Islamiyah (pg. 310-311).
Shaykh Al-Islam Ibn Taymiyyah said:
“Ali ibn Al-Hasan ibn Shaqiq said, "I asked Abdullah ibn Al-Mubarak [d.181H]: 'How do we know our Lord?' He replied, 'He is above His heavens, over His throne, distinct from His creation.' I asked, 'With a hadd (border)?' He said, 'With a hadd that no one else knows.' This is a well-known statement attributed to Ibn Al-Mubarak, firmly established from him without any doubt. It is also confirmed and soundly established from Ahmad ibn Hanbal, Ishaq ibn Rahawayh, and others among the Imams.”
[Majmu Fatwa Sheikh Al Islam Ibn Taymiyyah (5/18)]
[93] I’ve only included the Arabic text of this one due to prolongation.
[94] Al-Asma wa As-Sifat of Al-Bayhaqi (pg. 1058)

Abu 'Isa At-Tirmidhi [209-279H]

60/6 - Abu 'Isa At-Tirmidi (رحمه الله) said:
"Many among Ahl Al-'Ilm (the people of knowledge) have said regarding this hadith and similar narrations concerning the attributes, and the Nuzul (descent) of the Lord, Blessed and Exalted, every night to the lowest heaven: 'These narrations are authentic in this, they are to be believed, they are not to be imagined, nor should a person ask about their howness.'

The likes of this has been narrated from Malik [93-179H], Sufyan ibn 'Uyaynah [107-198H] and 'Abdullah ibn Al-Mubarak [118-181H], who all said about such narrations, 'Take them as they are, without how' And this is the opinion of Ahl Al-'Ilm from Ahl As-Sunnah wal-Jama'ah. However, the Jahmiyyah oppose these narrations and say: 'This is resemblance' However, Allah the Most High, has mentioned in various places in His Book, His attribute of Hand, Hearing, and Seeing, but the Jahmiyyah make false interpretations of these verses, explaining them in a way other than how they are explained by Ahl Al-'Ilm,They say, Allah did not create Adam with His own Hand', They say that Hand means Power.

Ishaq ibn Ibrahim said: Rather likening Allah to His creation is saying that He has a hand like their hand, or hearing like their hearing. If someone says that Allah has hearing like their hearing, this is likening Him to His creation. But if he says, as Allah, may He be exalted, said: A hand, hearing, sight - without discussing how or saying it is like their (attributes), this is not likening Him to His creation; rather it is as Allah, may He be exalted, says in His Book: "There is nothing like unto Him, and He is the Hearing, the Seeing." [Quran 42:11]."[95]

Uthman ibn Sa'id Ad-Darimi [d.280H]

61/7 - Uthman ibn Sa'id Ad-Darimi (رحمه الله) said:
"And how can Bishr [Al-Marisi] be guided to Tawhid when he does not know the place (makan) of his creator. And He [his creator], according to his [Bishr] claim, in this world and the hereafter? He [Bishr] is closer to denial than to tawhid, and his creator [is closer] to nothingness than an existence."[96]

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[95] Sunan At-Tirmidhi (2/42-43)

[96] Naqd Ad-Darimi 'Ala Al-Marisi Al-Jahmi (pg. 42)
This does not mean you takfir everyone who doesn't believe Allah is above the Throne. Rather the evidence (hujjah) needs to be established by removing doubts of the innovator and showing the evidences of Ahl As-Sunnah, and it needs to be done correctly.

Abu Al-'Abbas Tha'lab An-Nahwi [200-291H]

62/8 - The grammarian Abu Al-'Abbas (رحمه الله) said:
"And «He Istawa over the Throne.» [Quran 7:54]: (Meaning) 'Ala (He ascended). (...) This is what is known from the speech of the Arabs."[97]

Ibn Khuzaymah [223-311H]

63/9 - Ibn Khuzaymah (رحمه الله) said:
"Chapter: Mention of established reports with authentic chains. It was narrated by scholars of Hijaz and 'Iraq from the Prophet (ﷺ) about the descent of the Lord, the Exalted and Glorious, to the lowest heaven every night: we bear witness with a testimony confirmed by our tongue, affirming with our heart, believing in what is mentioned in these reports regarding the descent of the Lord, without describing the modality; because our Prophet Al-Mustafa (ﷺ) did not describe to us the modality in which our Creator descends to the lower heaven. He informed us that He descends. And Allah (جل جلاله) did not neglect, nor did His Prophet (ﷺ) leave unexplained what the Muslims needed regarding matters of their religion. So, we say, believing in what is mentioned in these reports about the descent [of Allah], without being overly concerned about its description or the modality of it, for the Prophet (ﷺ) did not describe to us the howness of the descent.

In these reports, there is what is clear, established, and authentic that Allah (جل جلاله) is above the lowest heaven, which our Prophet (ﷺ) informed us that He descends to. It is linguistically impossible in the language of Arabs to say: He descended from lower to upper. And it is understood in discourse that the descent is from higher to lower."[98]

Abu Ahmad Al-Karaji Al-Qassab [d.360H]

64/10 -Abu Ahmad Al-Karaji Al-Qassab (رحمه الله) said:
"Allah's statement: «Indeed, your Lord is Allah, who created the heavens and earth in six days and then He Istawa over the Throne.» [Quran 7:45] is an argument against the Jahmiyyah, because Istiwa in this context is Istiqrar (settling), so, His saying: «Istawa over the Throne» means Istaqara 'alayh (He settled on it), it is from what the Throne has been specifically designated for from Him (جل جلاله). He has a hadd (border) known to Himself, not a hadd comprehensible by His creation, and His knowledge encompasses all things, glorified be He.

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[97] Sharh Usul Al-I'tiqad Ahl As-Sunnah (1/482)
[98] Kitab At-Tawhid by Ibn Khuzaymah (pg. 289-290)

And their [Jahmiyyah] saying: "Istiwa here means Istila (taking over/conquering)", is wrong in many aspects.

The first: it's an arrogance against the language. The Arabs say: “So-and-so Istawa on the horse.” meaning, he settled on it. Allah (ﷻ) said: «And it was said, “O earth, swallow your water, and O sky, withhold [your rain].” And the water subsided, and the matter was accomplished, and the ship Istawa (settled) on [the mountain of] Judiy. And it was said, 'Away with the wrongdoing people.'» [Quran 11:44] Here, it means the ship settled on it.

So, is it permissible to say: "The ship istawla (took over) the mountain"? If a man is in something, then he leaves it and turns towards something else, it's said: “He Istawa to such and such.” Allah (ﷻ) said: «He is the one who created for you all that is on the earth. Then He istawā ilā (directed Himself to) the heaven.» [Quran 2:29]

It is also said: "The balance and the account did Istiwa.” meaning they became balanced. And “the one bowing down and others Istawa after bowing down.” meaning they became upright after bowing down.

These examples and similar expressions related to Istiwa, we do not know in any linguistic anomaly or in well-known usage anyone who considered Istiwa as Al-Istila (taking over), as Al-Istila means dominance, control, and possession.

So, was the Throne somehow inaccessible to Him, not in His Hands, until He Istawla ‘alayh (took over it)?

The second: If Istila is a term that actually denotes dominance and control, it is not permissible to be applied for Allah as it is a Hadit (newly occurred), but He is the Dominator and Controller [of everything] from the very beginning. While Istiwa is permissible to happen after the creation of the Throne. In His saying: «Then he Istawa over the Throne» He showed clearly that the Istiwa happened after the creation of the heavens and the earth.

The third: it is an arrogance and opposition against the minds of the Ummah: its scholars and its laymen with the conflict in matters that do not involve confusion or ambiguity.”[99]

[99] Nukut Al-Quran (1/425-429)

Abu Al-Mutarrif Al-Qanāzi'i Al-Maliki [341-413H]

65/11 - Abu Al-Mutarrif Al-Qanazi'i Al-Maliki (رحمه الله) said
"The Hadith of At-Tanazul [he used another wording for Nuzul] (the descent) is proven authentic. Trustworthy Imams of Ahl As-Sunnah transmitted it, accepted it, and did not find fault with it.

[Al-Imam] Malik was asked about the verse «The Most Merciful rose (Istawa) over the Throne.» It was said to him: "How did He do Istawa?", so he considered the matter to be great and replied, "The Istiwā' (Rising over the Throne) is known, but the modality is unknown." Similarly, we say: At-Tanazul (the descent) is known, but the modality of it is unknown.

[Al-Imam] Al-Awza'i was asked about this hadith, and he said, "Allah does what He wills, and pass it as it has come, without the howness[100]." Meaning: we accept the Hadiths as they have come, such as this Hadiths and similar ones."[101]

Abu Nasr As-Sijzi [d.444H]

66/12 - Abu Nasr As-Sijzi (رحمه الله) said:
"Our Imams, such as Ath-Thawri, Malik, Al-Hammad, Ibn 'Uyaynah, Ibn Al-Mubarak, Al-Fudhayl, Ahmad and Ishaq were all agreed that Allah is above His throne with His Essence, and His knowledge is in every place"[102]

Al-Ghazali [450-505H][103]

67/13 - Al-Ghazali said:
"The Hanbali declares the Ash'ari to be a disbeliever, claiming that he (the Ash'ari) called the Messenger a liar (ﷺ) regarding affirming the aboveness of Allah the Almighty, and regarding rising (Istawa) over the Throne, and the Ash'ari declares him a disbeliever, claiming that he is a mushabih (I.e someone who likens Allah to the creation)."[104]

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[100] See page 14 on what it means.
[101] Tafsir Al-Muwatta' of Al-Qanazi'i (pg. 242-243)
[102] Kitab Al-'Uluw (pg. 235-236)
[103] Abu Hamid Al-Ghazali, he is one of the leaders of the Jahmiyyah (some say he repented and Allah knows best), and this quote is one of his many confessions. He has also confessed that Imam Ash-Shafi'i went to extremes in prohibiting Kalam (theological rhetoric), that Imam Ahmad believed Allah is up by direction and talks about how Imam Ahmad didn't see the impossibility of this, thus affirming direction, and many others. May Allah ﷻ protect us from deviance.
[104] Faysal Al-Tafriqah bayna Al-Islam wa al-Zandaqah (pg. 27)

Al-Baghawi [d.516H]

68/14 - Al-Baghawi (رحمه الله) commented on "Then He rose (Istawa) to the Heaven" [Quran 2:29]:
"Ibn 'Abbas and most of the Mufassirin[105] of the Salaf said, it means: Irtafa ila sama' [He ascended to the heaven]."[106]



End of Book.

May the peace and blessings of Allah be upon Allah's Messenger Muhammad and upon his family, his companions and those who follow them in goodness until the Day of Resurrection.

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[105] Explainers of the Quran.
[106] Tafsir Al-Baghawi (1/78)